

KEY
TO
HINDÚSTÁNÍ
BY
HYDUR JUNG BAHADOOR.

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KEY
TO
HINDÚSTÁNÍ.

THE HISTORY OF

THE UNITED STATES OF AMERICA

FROM 1776 TO 1876

BY JAMES M. SMITH

NEW YORK

OF THE HISTORY OF THE UNITED STATES

IN 1876

BY JAMES M. SMITH

NEW YORK

THE HISTORY OF THE UNITED STATES

IN 1876

BY JAMES M. SMITH

KEY
TO
HINDÚSTÁNÍ;
OR,
AN EASY METHOD
OF
ACQUIRING HINDÚSTÁNÍ
IN THE ORIGINAL CHARACTER,
ARRANGED
ON THE PLAN OF AN ENGLISH SPELLING BOOK.

BY
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LATE GOVERNOR OF THE MADRAS UNIVERSITY.

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TO
THE RIGHT HONORABLE
SIR CHARLES WOOD, BART., M.P.,

SECRETARY OF STATE FOR INDIA, ETC., ETC., ETC.,

THIS WORK

IS, WITH THE GREATEST RESPECT,

DEDICATED BY PERMISSION,

BY HIS MOST OBEDIENT AND MOST GRATEFUL SERVANT,

THE AUTHOR.

LONDON, 11th *March*, 1861.

THE RIGHT HONORABLE

SIR CHARLES WILKES BART. M.P.

MEMBER OF PARLIAMENT FOR THE CITY OF LONDON

THE HOUSE OF COMMONS

ORDERED THAT THE HOUSE DO MEET AT TEN O'CLOCK

ON WEDNESDAY THE 14TH DAY OF APRIL 1831

IN THE CHAMBER OF THE HOUSE OF COMMONS

TO RECEIVE THE REPORT OF THE SELECT COMMITTEE

APPOINTED IN 1829 TO INQUIRE INTO THE

MANAGEMENT OF THE NATIONAL DEBT

AND THE STATE OF THE NATIONAL FINANCE

IN THE YEAR 1830

AND TO REPORT THEREON TO THE HOUSE OF COMMONS

IN THE YEAR 1831

IN THE HOUSE OF COMMONS

ON THE 14TH DAY OF APRIL 1831

IN THE CHAMBER OF THE HOUSE OF COMMONS

ON THE 14TH DAY OF APRIL 1831



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PREFACE.

THE anxious wish expressed by Her Majesty Queen Victoria, in her most gracious proclamation of the 1st of November, 1858, that an intercourse of the most friendly and intimate nature should be cultivated between her Indian and British subjects ; and the determination of the authorities that all their officers, whether civil or military, should, by possessing a competent knowledge of the Hindústání tongue, be the better qualified for fully and efficiently discharging their respective duties, have rendered the acquirement of that language indispensably necessary for a very numerous class of Englishmen. At the very commencement of his studies, however, the pupil has to encounter two difficulties, which, by retarding his progress,

may tend to discourage him : these are the alphabetical characters and their pronunciation ; the latter difficulty being so much the greater, inasmuch as no rules for syllabification and accentuation have been laid down in any of the grammars, excellent as they are in other respects, hitherto published.

It is for the purpose of supplying this deficiency, and of enabling the student to retain more easily the oral instructions of his teacher, that the present little work has been written, and is now presented to the public. The romanizing system,—which although utterly insufficient as a complete substitute, is, to a certain extent, valuable as an auxiliary—has been put in requisition, and simple and perspicuous rules have been given, which, by seconding the endeavours of the teacher, will, it is hoped, enable the student to surmount the difficulty in question, and to acquire a correct, clear, and fluent pronunciation.

The author regrets that circumstances over which he had no control should have prevented

him from carrying out his original intention of producing the present work simultaneously with the promulgation of Her Majesty's gracious Proclamation, as an humble, but sincere, tribute of gratitude for the benign wishes and intentions which Her Majesty has deigned to express for the welfare and prosperity of his native country.

The proclamation referred to at the commencement of this Preface is appended to the work itself, in order that, by a frequent and careful study of it, the pupil may know what is expected from him, should he obtain an appointment in Her Majesty's Indian Service, and may be duly impressed with a sense of the important duties which, in that case, he will have to perform.

HYDUR JUNG.

LONDON,

11th March, 1861.

PRELIMINARY DISCOURSE.

Hindústání, the native language of the entire Musalman population of India, is a mixture of three different ones, viz., the Arabic, the Persian, and the Hindí: the two first having been the idiom used by the paternal, and the last that spoken by the maternal, ancestors of that people; but from the circumstance of Hindústání being more or less understood by the Hindoos also, it is regarded as the general language of India. In a more restricted sense the word means the language of those Musalmans who were not only themselves born and bred in the city of Delhi, but whose ancestors likewise were natives of that capital, which, with the exception of Lucknow, in

our own times, is the only place in India where this language, to which the name of Urdú was given, is spoken in its purity. As to the written character of the language, it is generally Persian, and, but very seldom, Arabic, although both these alphabets are the national ones of the Musalmans.

Hindústání, in its origin, was restricted to purposes of domestic intercourse and poetical expression : nor did it aspire to the character of a general and classical idiom until the English acquired possession of the country. Then it was that, by order of the British Government, grammars were written, and many useful works translated from the Persian into Urdú ; while, at the same time, the European servants of the State were enjoined to acquire a competent knowledge of the language : one of the effects of which order was, that several Englishmen distinguished themselves as writers upon Hindústání, among whom, the most eminent were—Hunter, Gilchrist, Shakespear, and Forbes, the Grammar and Dictionary of which last author are of the highest merit, and prove that he possesses

a most intimate and critical knowledge of the language.

Although several Hindústání elementary works have been written by Europeans for the use of their countrymen, in which books the vowel marks are introduced with the view of facilitating the study of that language in the native character, it nevertheless appears by the complaints recently made, not by mere tyros only, but by persons well versed in the Oriental tongues, that the difficulty experienced by Europeans in their acquirement of the Hindústání language still remains the same, and has yet to be removed. After giving the subject his mature consideration, the author was convinced that the complaint was, and must continue to be, a well-grounded one, as far as Europeans are concerned, so long as the course of instruction marked out for them by the books now in use is followed, because : *First*, although the insertion of the vowel points in elementary works has, in a great degree, removed the difficulty adverted to, nevertheless the omission (reasonable as

it may be) of the *zabar* mark from the letters affected thereby, and the non-substitution of any other way of supplying such omission, is the real cause of the difficulty; for example, in words wherein a syllable formed of one letter is followed by another consisting of two letters affected by *zabar*, as in ^{تمسخر} *ta-mas-khur*, پتنگا *pa-tan-gá*, and in ^{لکھنا} *par-ga-na*, لکھنا *lakh-la-khá*: although, therefore, these two classes of words contain the same number of letters, yet the fact of the former being spelt differently from the latter, and the absence of any mark to distinguish the one from the other, will so mislead the learner that he will pronounce these words indifferently, one for the other. (See remarks on *jazm* in the Appendix).

Secondly. Inasmuch as Hindústání has been treated precisely on the same principle as if it were one of the European languages, that is to say, the grammar is made the commencing book; for Hindústání offering to those writers (after a long practice) no greater difficulty than is presented by their own mother tongue, they imagined it would prove

as easy to beginners as any of the western ones. So far, however, from this being the case, it must be obvious that, considering how novel the alphabet and pronunciation must be to the eyes and ears of Europeans, unless some alteration be effected in this respect, the difficulty will remain an almost insuperable one. The author obtained this view of the case from placing in juxtaposition the course of English instruction adopted in India for teaching the natives, and the one pursued in England for teaching Englishmen Hindústání. The former course is precisely that which is followed in England with children, and the result has been that hundreds of natives can now read and write the language as correctly and fluently as many of the English themselves, notwithstanding that they must have found the characters of the English alphabet and its pronunciation as strange to them as those of Hindústání are to the natives of this country. Very different would have been the result had the plan of instruction been similar to the one by which Englishmen are taught Hindús-

tání, for in that case scarcely *one* native in a thousand would ever have attained anything like proficiency.

The English Spelling Book has therefore been adopted by the author as his model for the present work, which he can place in the hands of pupils with the more confidence, inasmuch as it is the result of his reasoning confirmed by practical experience.

HINTS TO LEARNERS.

THE arrangement of this little work is precisely that of an English Spelling-book. It commences with the formation of syllables by means of short and long vowels; lists are then given of words classed according to the number of syllables they contain—those of one syllable under the head of monosyllables; of two syllables under that of dissyllables; of three syllables under that of trisyllables, and so on up to five syllables: clear and simple rules being at the same time given, as well for syllabification, as for accentuation. Under each list of words, sentences in Hindústání and English are introduced, by way of Reading Lessons. The pupil will find, in some places, a Hindústání word inclosed within brackets, and this he is to use, when translating these sentences into Hindústání, instead of the word given in the Hindústání character in the list, of which word the bracketed one is a synonyme, and the one most com-

monly used. A translation of the English sentences into Hindústání has been given at the end of the book by way of reference.

The list of verbs contains about three hundred verbal roots, both transitive or active, and intransitive or neuter; and to each root there is, in many instances, added, its corresponding neuter form, as known by the initials *v. n.* in italics, should the verb preceding happen to be a transitive or active one, and *vice versâ*.

A summary of Hindústání grammar has been added, and under each appropriate head copious lists of words have been given, such as adjectives, adverbs, conjunctions, and interjections,—each adjective being accompanied by a word of opposite signification, and in some instances by a synonyme.

Under the head of numerals will be found the cardinal and ordinal numbers, together with fractions.

Lastly, the work concludes with a short dialogue, with its literal translation into English. In this colloquy, the names of a few animals have been purposely introduced, as they will materially assist the learner in reading a class book called “Khírad Afroz.”

An appendix containing much useful information will be found at the end.

As regards the method and time requisite for mastering the contents of the work, six successive days' application under a competent teacher will suffice to enable the pupil to pronounce every letter of the alphabet correctly and distinctly; while, by frequently transcribing both the detached and the connected forms of the letters, more particularly those under Table II. (all of which are of the greatest importance), he would soon become so perfectly acquainted with them, as to be able to recognise them at the first glance. The different syllables, alphabetically arranged under the head of monosyllables (p. 24), may be easily learnt in six more days, the pupil being made, for the sake of practice, to prefix or postfix to each of those syllables a letter, which will, in many instances, make a word of one syllable. For example, take the syllables marked No 2 as they are arranged in two columns: then, by prefixing the proper letter to each of the syllables in the column on the right-hand side, it will form a word. Thus, prefix the initial form of ج to اَب it will make جَب "when;" and of ب to اَب it will make باب "chapter;" and postfix, in like manner,

the appropriate letter to any of those in the column on the left-hand side, and it will make a word: thus, add the final form of د to ب it will make بد “bad;” and گ to با it will become باگ “rein.”

So, again, by prefixing a letter to the long syllables in the columns on the left-hand side, words of two syllables will be formed: thus, by prefixing ق to با is made قبا “a kind of long coat.” The selection of the proper letters for such prefixes, or postfixes, must, of course, rest entirely with the teacher, who may, for the sake of exercising the pupil, continue it to any extent he may consider advisable. With the same view also, the learner may himself adopt the like plan, taking in preference the eight Arabic and the eleven aspirated letters; as, by pursuing this method, he will soon meet with no difficulty in clearly pronouncing every word written in the native character, without the slightest hesitation. The pupil should now commit to memory, which he could do in the course of a few weeks more, the meaning of each word, and after frequently transcribing into the Roman character the sentences written in the native one, and translating into Hindústání, in the native character, the English sentences which are given at the end of each list of

words, try his ability in constructing fresh phrases. Great care, however, must be observed with respect to the accent, Englishmen being frequently too prone to substitute their own mode of accentuation for that of the Hindústání. (See note, page 83.) When the pupil has completed the course of study here recommended to him, he will not only be able to read any ordinary printed book with accuracy and fluency, but also to write the language correctly at dictation.

In producing the present work, the Author has not exclusively relied upon his own acquirements or judgment, but has availed himself of the experience and philological knowledge of several eminent writers upon Hindústání grammar; among whom he may gratefully mention Inshá Allá Khán, the late Mr. John Shakespear, and Dr. Duncan Forbes, LL.D.

The number of Hindústání words contained in this work is above two thousand, besides synonymes,* which amount to six hundred, while the number of sentences is about three hundred; so that it presents

* When there are more than one English equivalent to a word, the synonyme corresponds with the first one.

the pupil with a very copious and useful vocabulary and dialogue.

There will be found some words either of Hindí or Sanskrit origin, which may not be current in that part of India where pure Urdú is spoken, but the knowledge of which may, notwithstanding, prove useful to the learner.

OBSERVATIONS ON THE ACCENT.

As the introduction into this work of rules for accentuation may be considered by natives generally as an innovation on the part of the Author,—no such thing as accent having ever yet been mentioned or treated of in either the Hindústání or Persian languages; it will be necessary to explain—first, what is meant by the term accent; and, secondly, to produce the authorities for its insertion.

In English, the word *accent* has two significations—the one being that inflection of the voice peculiar to each individual language; this is called *lahja*; while the other means the stress laid upon a particular syllable; but this latter signification having no gram-

matical equivalent in Hindústání, will, in this work, be distinguished by the word دباو *dabáu*, 'pressure,' from the circumstance of the syllable upon which it is placed being pronounced with greater emphasis than the others, as هنر *hu-nar*''; for the accent being on the second syllable, it is heard more fully pronounced than the first one. So in پانی *pá''-ní*, although both vowels are long, yet the accent falling on the first syllable, it is heard more distinctly than the other. The nature of the accent being thus explained, the authority for its introduction may be stated to be derived from the rules which have been laid down for versification and scanning; for although such rules are not observed either in the reading of prose compositions or in common conversation, yet the accent founded upon them is distinctly heard whenever the Indian or the Persian speaks in an impassioned manner.

I must not conclude these observations without expressing how much I am indebted to Maulaví Masí-huddín Khán Bahádur, late Mír Munshí to the Governor-General of India, and Mír Aulád 'Allí Şáhib, a native of Lucknow, for their assistance in the Hindústání part of the book; and to Mr. Allison and Mr. Davenport, for the valuable aid they have afforded me

in the English part. My friend, Sergeant Atkinson, who has acquired a critical knowledge of Hindústání, also deserves my best thanks for having contributed a close and literal English translation of the dialogue.

For the correction of a few errors which have unavoidably crept into the work, a list of errata has been placed at the end.



AN
EASY METHOD
OF ACQUIRING
HINDÚSTÁNÍ
IN THE ORIGINAL CHARACTERS.

THE ALPHABET.

THE letters of the Hindústání or Urdú language (which is a mixture of Arabic, Persian, and Hindí), are forty-six in number, as given in the following Table.

Of these letters, eight are of purely Arabic origin, one of Persian, twelve of Hindí, two of Urdú, five of both Arabic and Persian, three of Persian and Hindí, and fifteen of Arabic, Persian, and Hindí.

The characters used in writing the Hindústání language are either Arabic or Persian—those employed in the present little work are Arabic.

TABLE I.

CHARACTERS OF THE HINDUSTANI ALPHABET AND
THEIR COMBINATIONS, TOGETHER WITH THE
EQUIVALENT ENGLISH LETTERS.

Column No. 1 contains the letters in their individual or uncombined forms, their origin being indicated by A, P, H, and U respectively, within parenthesis; 'A' standing for Arabic, 'P' for Persian, 'H' for Hindí, and 'U' for Urdú, and the corresponding English equivalents.

Column No. 2 contains the combining *initial* form of the letters, No. 3 that of the *medial*, and No. 4 that of the *final*.

1.	2.	3.	4.
ا* <i>alif</i> (A.P.H.) <i>a, i, u</i>			ا
ب <i>be</i> (A.P.H.) <i>b</i>	ب	ب	ب
پ <i>bha</i> (H.) <i>bh</i>	پ	پ	پ
پ <i>pe</i> (P.H.) <i>p</i>	پ	پ	پ
پ <i>pha</i> (H) <i>ph</i>	پ	پ	پ
ت <i>te</i> (A.P.H.) <i>t</i>	ت	ت	ت
ت <i>tha</i> (H.) <i>th</i>	ت	ت	ت

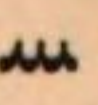
* See page 8 for the pronunciation of letters.

1.	2.	3.	4.
ت te (H.) t	ت	ت	ت
تھا tha (H.) th	تھ	تھ	تھ
س se (A.) s	س	س	س
ج jím (A.P.H.) j	ج	ج	ج
جھا jha (H.) jh	جھ	جھ	جھ
چ che (P.H.) ch	چ	چ	چ
چھا chha (H.) chh	چھ	چھ	چھ
ح hai (A.) h	ح	ح	ح
کھ khai (A.P.) kh	کھ	کھ	کھ
د dāl (A.P.H.) d			د
دھ dha (H.) dh			
دال dāl (H.) ḍ			دال
دھا dha (H.) dḥ			
ذ zāl (A.P.) z̄			ذ
ر re (A.P.H.) r			ر
ڑ re (U.) ṛ			ڑ
ڑھا ṛha (U.) ṛh			
ز ze (A.P.) z			ز
ژ zhe (P.) zh			ژ
س sin (A.P.H.) s	س	س	س

1.	2.	3.	4.
ش <i>shín</i> (A.P.H.) <i>sh</i>	ش	ش	ش
ص <i>swád</i> (A.) <i>s</i>	ص	ص	ص
ض <i>ẓwád</i> (A.) <i>ẓ</i>	ض	ض	ض
ط <i>toi</i> (A.) <i>t</i>	ط	ط	ط
ظ <i>ẓoi</i> (A.) <i>ẓ</i>	ظ	ظ	ظ
ع <i>'ain</i> (A.) <i>'</i>	ع	ع	ع
غ <i>ghain</i> (A.P.) <i>gh</i>	غ	غ	غ
ف <i>fe</i> (A.P.) <i>f</i>	ف	ف	ف
ق <i>kwáf</i> (A) <i>k</i>	ق	ق	ق
ك <i>káf</i> (A.P.H.) <i>k</i>	ك	ك	ك
كه <i>kha</i> (A.) <i>kh</i>	كه	كه	كه
گ <i>gáf</i> (P.H.) <i>g</i>	گ	گ	گ
گه <i>gha</i> (H.) <i>gh</i>	گه	گه	گه
ل <i>lám</i> (A.P.H.) <i>l</i>	ل	ل	ل
م <i>mím</i> (A.P.H.) <i>m</i>	م	م	م
ن <i>nún</i> (A.P.H.) <i>n</i>	ن	ن	ن
و <i>wáu</i> (A.P.H.) <i>w</i>			و
ه <i>he</i> (A.P.H.) <i>h</i>	ه	ه	ه
ي <i>ye</i> (A.P.H.) <i>y</i>	ي	ي	ي

TABLE II.

This table contains one single, or detached, and twelve connective forms of the Arabic characters; the former will serve for all the detached, and the latter for the initial and final form of letters, by properly adding to them the number of dots. For example:—Form 2 will serve for با, یا, تا, ثا, نا, and form 3, in like manner, for جا, چا, خا; 4 for سا, شا; 5 for صا, ضا; 6 for طا, ظا; 7 for عا, غا; 8 for فا, قا; 9 for کا, گا; form 12 will also serve for the aspirated letters of the final class by merely prefixing the simple letters to it, as دها, ڈھا, ژھا; and the last form will serve for all the aspirated letters of the initial class, as کھا, جھا, بھا.

The learner may, for the sake of practice, introduce the medial form of any one or two letters as written in column No. 3 of Table I., page 2, between any two connected letters contained in the following forms. For example:—Write the medial form  of the letter س between the two letters بت found in form 2, it will become بست *bast*: take گ and ی and introduce them between the two letters بھل written in form 13, it will become بھگیل *bhagel*: and so on.

FORM I.

ا ب ج د ر س ص ط ع ف ق ك ل م ن و ه ي

FORM II.

با بت بچ بد بر بس بص بط بع بف بق بک بل
بم بن بو به به بي

FORM III.

جا جت جج جد جر جس جص جط جع جف
جق جک جل جم جو جه جـ جي

FORM IV.

سا ست سس سج سد سر سس سص سط سع سف سق
سک سل سم سن سو سه سي

FORM V.

صا صت صج صد صر صس صص صط صع صف صق
صک صل صم صن صو صه صي

FORM VI.

طا طت طج طد طر طس طص طط طع طف طق طک
طل طم طن طو طه طي

FORM VII.

عا عت عج عد عر عس عص عط عع عف عق عک
عل عم عن عو عه عي

FORM VIII.

فا فت ففج فد فر فس فص فط فع فف فق ففك
فل فم فن فو فف في

FORM IX.

كا كت كج كد كر كس كص كط كع كف كق كك
كل كم كن كو كه ككي

FORM X.

لا لاب ليج لد لر لس لص لط لع لف لق لك لل
لم لن لو له لي

FORM XI.

ما مت ميج مد مر مس مص مط مع مف مق
مك مل مم من مو مه مي

FORM XII.

ها هت هيج هد هر هس هص هط هع هف هق
هك هل هم هن هو هه ههه هي

FORM XIII.

بها بهت بهيج بهد بهر بهس بهك بهل بهم بهن بهو
بهه بهي

PRONUNCIATION OF THE HINDUSTANI LETTERS.

\ *alif* is represented in the English character by *a*, *i*, or *u*.

The learner may, perhaps, at first find some difficulty in understanding how one letter can thus be represented by three distinct ones; but he will observe at page 17 that the short vowels are represented by points, whose power is exclusively dependent either upon their conjunction with, or their position above or below, a consonant: all words, therefore, beginning with vowels are written with *alif* (*hamzah*), which is the fittest of all letters for the purpose, inasmuch as its *makhraj*, 'place of utterance,' is, like that of the vowels themselves, in the throat exclusively.

Alif has two designations—*hamzah* and *alif-i-sákin*. As *hamzah* it is *inert* and capable of being affected by the vowel-points, and as *alif-i-sákin* it is a *mute* vowel joined always to the vowel *zabar*, to denote its long sound. (See the long vowels, page 18).

In order to distinguish the *hamzah* from *alif-i-sákin*, the former has the symbol [◌], which is not, however, used over *alif* at the commencement of a word, but only in the middle or at the end of one; its fulcrum

also is either retained or changed according to the nature of the vowel by which it is affected; thus, if it be *zabar*, then it is written over ^{اَ}; if *zer* over ^{اِ}; and if *pesh* over ^{اُ}. (See pages 19 and 24).

The sound of *hamzah** is very short; in fact, it is a simple impulse of the throat, and is similar to what is heard in hiccuping: this sound is clearly and distinctly heard in the Arabic when it is preceded by a vowel; but in Hindústání it is pronounced long even in words borrowed from the Arabic, as in ^{اَ} *marwá*, 'abode,' which is pronounced *máwá*. It is quite inaudible even in Arabic when *hamzah* is itself affected by a vowel, and consequently, as before stated, it has been found the fittest of all letters to represent the short vowels at the beginning of words.

ب *be* is represented by *b* in *babe*.

بھ *bha*. Although this letter possesses an individual character of its own in Hindí, it is, nevertheless, written in Hindústání as a compound one, formed of two letters, *b* and *h*. The learner must be careful in uttering this (as also the ten other cognate letters) not to pronounce the two separately; or, in other words, not to utter them by two distinct emissions of the

* *Hamzah*, when inert, is represented by a raised comma (,).

breath: in fact, *bh, ph, th, ṭh, jh, chh, dh, ḍh, ṛh, kh, gh*, are, in pronunciation, but single letters, requiring the help of aspirated vowels for their utterance. The difference between the simple and the aspirated vowels is this, that the sound of the former requires a single impulse of the throat, as heard in *a, i, u*, whereas the latter demands the additional impulse of the lungs also, as heard in *ha, hi, hu*. These eleven letters, consequently, require the assistance of the latter; as, for instance, *ba* requires the help of the simple vowel *a*, and *bha* that of the aspirated vowel *ha*.

پ *pe* is represented in English by *p* in *page*.

پھ *pha*. To pronounce this letter see ه.

ت *te* is represented in English by *t*, but its sound is softer than that letter. It is pronounced by putting the tip of the tongue a little beyond the fore teeth.

تھ *tha*. See ه.

ٲ *ṭe* is represented by *t* with a dot beneath it, as a mark of distinction between it and the soft *t*. It is pronounced like the English *t* in *tape*.

ٲھ *ṭha*. See ه.

س *se* is represented by *s* with two dots underneath it. Its sound in Arabic is like that of the sharp *th* in *thin*, but with more aspiration: in Hindústání it is pronounced like the *s* in *say*.

ج *j'im* is represented by *j* in *jeer*.

چ *jha*. See چ.

چ *che* is represented by *ch* in *chess*.

چ *chha*. See چ.

ح *hai* is represented by *h* with a dot below, in order to distinguish it from *he*. It is uttered with much force in the throat, a force which contracts the latter and makes the sound ring therein, so as to become heavier and broader than that of *he*.

خ *khai* is represented by *k* and *h* with a line below, in order to distinguish it from *kh*, which is written without such line. It sounds like the German *ch* in *loch*, *doch*, *auch*, etc., but is uttered with much force, such as is heard in the act of clearing the throat.

د *dál* is represented by *d*. It sounds rather more like the flat *th* in *that*.

د *dha*. See د.

ڊ *dál* is represented by *d* with a dot beneath. It sounds like the *d* in *doll*, *door*, etc.

ڊ *dha*. See د.

ز *zál* is represented by *z* with a line below it. It is pronounced in Hindústání a little softer than *ze*.

ر *re* is represented by *r* in *ray*.

ر *re* is represented by *r* with a dot below it. Its sound, which is peculiar, is produced by curving the

tongue upwards and then bringing it back in the act of utterance with a sudden jerking action, allowing the tip at the same time to touch the roof of the mouth or the upper gums.

رہا *rha*. See the preceding letter, and also رہ. (Observe, neither this letter nor the preceding one ever begins a word).

ز *ze* is represented by *z* in *zenith*.

ژ *zhe* is represented by *zh*, and is pronounced like the French *j* in *je*, or the English *z* in *azure*.

س *sín* is represented by *s* in *seen*.

ش *shín* is represented by *sh* in *shine*.

ص *swád* is represented by *s* with a dot beneath it. Its sound is stronger than that of س, as in *swamp*.

ض *zwád* is represented by *z* with a dot beneath. Its original sound is like *dwad* with soft *d*, but in Hindústání it is pronounced stronger than ز *ze*.

ط *toi* is represented by *t* with two dots below. Its sound is stronger than that of ت soft, and is nearly like that which is heard in *thwart*.

ظ *zoi* is represented by *z* with two dots beneath. In Hindústání its sound does not differ much from that of ض; but in Arabic it is something like *swá*.

ع *'ain*. This letter is represented in English ac-

according to the fancy of the Oriental scholars, some of whom use a comma before or after the vowels, as the case may be, others the medial form of the letter (ع) over the vowels, while others again employ the full form of the letter ع. It sounds like the consonant *alif*, but with much straining force, compression of the throat, and expansion of the mouth.

غ *ghain* is by some writers represented by *gh* with a line beneath them, and by others by the original character غ. It sounds like the German *g* in *sagen*, *tragen*, etc., but with much ringing of the sound in the throat.

ف *fe* is represented by *f* in *fade*.

ق *káf* or *kwáf* is represented by *k* with a dot below, but its true sound is wholly different from that of *k*, as it proceeds from the tonsil and the root of the tongue, which close together previous to uttering it, and then open with some force, as the lips do in the case of the letter *p*, where they are closed preparatory to uttering that letter, and open with some force in the act of utterance.

ك *káf* is represented by *k* in *kaffir*.

ك *kha*. See ك.

گ *gáf* is represented by *g* hard, as in *gaff*, *garment*, etc.

گ *gha*. See گ.

ل *lám* is represented by *l* in *lamb*.

م *mím* is represented by *m* in *maim*.

ن *nún* is represented by *n* in *noon*, when it is not nasal or غنة *ghunnah*; but when nasal, a dot is added to it, thus—*ṅ*: it then sounds like the *n* in the French syllables *an*, *en*, *in*, *on*, etc. The ن final, in the plural termination آن *án*, این *ín*, این *en*, اون *on*, in all the pronouns (with the exception of کون *kaun*, 'who?'), جون *jaun*, 'who,' 'which,' and تون *taun*, 'that same'), in adverbs, and in post-positions, is nasal: it is also nasal in the first person singular and the first and third persons plural of the present tense of the verb هونا *honá*, 'to be;' as هون *hún*, 'am,' and هين *hain* 'are.' The ن final, when preceded by a vowel in a penultimate syllable, is generally nasal: in some words ن preceded by *a* or *u* and followed by an inert consonant is nasal, as بنس *bañs*, 'bamboo,' منہ *munh*, 'mouth.' ن followed by *b* and *p* generally sounds like *m*.

و *wáu*, when consonant, is represented by *w*,* and as such, is affected by the short vowels; and, when a vowel, it is represented by *ú* and *o*. See the long vowels, p. 18.

In words of Persian origin, و preceded by خ and fol-

* *Wáu* affected by *zer* must be pronounced like *v*.

lowed by a long vowel, combines closely in sound with خ, and in such case it is called *wáu-i-ma'dúlah*, 'distorted,' from its usual sound as in خواب *khwáb*, 'sleep,' 'dream,' خوار *khwár*, 'ruined,' خواهش *khwáhish*, 'wish,' خویش *khwesh*, 'a kinsman,' and in like words.

ه *he* is represented by *h*. It is a simple aspirate, like the English *h* in *hay*. See the letter ح.

In combination this letter undergoes a change of form, which is necessary to be pointed out. As an individual or detached letter, it is written as above (ه); but as an initial thus, ه; as a medial thus, هـ; and as a final thus, ه or هـ. It has also this form—هـ, which, however, in Hindústání, is used only for the aspirated letters of the initial class, as هـ, هـ, هـ, etc.; but in the aspirated letters of the final class, as هـ, هـ, هـ, it retains its initial form.* At the end of some words *h* preceded by *zabar* is not heard, and in that case it is called *há-i-mukhtafí*,† 'imperceptible,' and is written in the first final form, as in جامه *jáma*, خانه *khána*; but in other cases it is written in the second form, as in ماه *mah*, 'moon,' when it is called *há-i-muzhar*, 'expressed.'

* The *he* in the aspirated letters is called *há-i-makhlút*, 'blended *he*.'

† This *he* is not represented by *h*, the vowel *a* alone is sufficient to indicate it.

ي *ye*, when consonant, is represented by *y* in *yard*, and as such, is affected by the short vowels; and, when vowel, it is represented by *í* and *e*. (See the long vowels, p. 18). In the words پیار *pyár*, 'affection,' پیاس *pyás*, 'thirst,' تیاغ *tyág*, 'abdication,' دھیان *dhyán*, 'thought,' کیا *kyá*, 'what,' کیوں *kyún*, 'why,' 'how,' گیان *gyán*, 'religious knowledge,' نیارا *nyára*, 'extraordinary,' نیاو *nyáu*, 'justice,' and a few other words, ي combines closely in sound with its preceding letter when pronounced.

CONSONANTS.

The consonants are of two kinds, one of which is called * *hurúf-i-sahîh-sákin*,† 'strong inert letters,' and the other *hurúf-i-'illat*, 'weak letters': forty-three of the letters belong to the former, and three (viz., ا, ي, and و) to the latter. These three letters perform a double office, serving sometimes as consonants and at others as vowels, as will appear in the following observations on the vowels.

VOWELS.

There are eight simple vowel sounds and two diph-

* *Hurúf* is the plural of *harf*, 'a letter.'

† A consonant when affected by a vowel is called *harf-i-mutaharrik*.

thongs in Hindústání: of the simple sounds there are three short and five long.

SHORT VOWELS.

— = *a*; — = *i*; — = *u*.

The short vowels are called *harakát*,* 'motions,' and are represented, not by letters, as in other languages, but as seen above, by points, which are called *i'ráb*. The first point, above the line, is called *zabar*, 'above,' in Persian, and *fatah*, 'opening,' in Arabic: the sound it represents is nearly that of the English short *a*, but it more closely resembles that of the *u* in *cut*, *gut*, *rut*, etc. It is placed over a consonant thus, بَ *ba*, تَ *ta*, etc.

The second point, below the line, is called *zer*, 'below,' in Persian, and *kasra*, 'breaking or lowering,' in Arabic, and indicates the sound of the English short *i* in *bit*, *pit*, etc. It is written below a consonant, as بِ *bi*, تِ *ti*, etc.

The third, above the line, is called *pesh*, 'advance,' in Persian, and *zamma*, 'contraction,' in Arabic, and the sound it represents is that of the English short *u* in *bush*. It is placed over a consonant, as بُ *bu*, تُ *tu*, etc.

* *Harakát* is the plural of *harakat*, 'a motion.'

LONG VOWELS.

اَ = á; يَ = í; وَ = ú; ي = e; و = o;

or

آ = á; إِي = í; أُو = ú; اِي = e; او = o.

The five long vowels are represented by the combination of the short vowel points with *hurúf-i-'illat*; viz., ا, ي, and و, as written above. See page 16.

آ or اَ á in آب *áb*, تاب *táb*, and مآل *maál*, corresponds in sound with the English long *a* in *far*, *father*, etc. The long line above آ is called *madd*, and indicates the omission in writing of the second ا: it is used with *alif* only at the beginning of a word or syllable, to denote the long sound of the vowel.

إِي í in إيراد *irád*, بيس *bís*, sounds like the long *i* in *machine*, or like *ee* in *been*.

أُو ú in أون *ún*, بوم *búm*, sounds like the long *u* in *rule*, or like *oo* in *boon*.

اِي e in ايك *ek*, نيك *nek* sounds like the *e* in *there*, or like *a* in *tale*.

او o in اوس *os*, زور *zor* corresponds in sound with the long *o* in *sole*.

The ا, ي, و, as vowels are always *sákin* (silent) in themselves, the first letter (ا) is invariably combined with *zabar* or *fatah*, to denote its long sound, and is consequently called by the Arab grammarians the

‘sister of *fatah*.’ The second letter (ي) is generally combined with *zer* or *kasra*, to denote its long sound, hence it is denominated ‘the sister of *kasra* ;’ and the third (و) commonly follows *pesh* or *zamma*, to denote the long sound of that vowel, hence it is termed the ‘sister of *zamma*.’ Other names are also given to the three above-named letters, thus $\bar{a}$ with *madd* is called *alif-i-mamdúda*, ‘elongated *alif* ;’ the ي when denoting the long *i* (as in *machine*) is termed *yá-i-ma’rúf*, ‘known *yá*,’ and when it represents *e* broad (as in *there*) it is designated *yá-i-majhúl*, ‘unknown *yá*’ ; the و* representing *u* long (as in *rule*) is called *wáu-i-ma’rúf*, and when it denotes *o* long (as in *sole*) *wáu-i-majhúl*.

Rule.—If any of the five following vowels $\bar{a}$ ا, $\bar{i}$ ي, $\bar{u}$ و, *e* اي, and *o* او, occur in the beginning of a syllable preceded by one terminating in a long vowel, either the euphonic ي intervenes between them or the *fulcrum alif* in the above vowels will be omitted, and the symbol of *hamza* (ء) will be substituted for *alif* over the ي or و, as in آيا *áyá* for $\bar{a}$ آ ; لاي *láí* for $\bar{i}$ لاي ; جاؤنگا *jáungá* for $\bar{u}$ جاؤنگا ; ليئون *leún* for $\bar{u}$ ليئون ; جáo, for $\bar{u}$ جáo. But when a syllable terminating in an inert

* In some words of Persian origin خود *khud*, خورد *khurd*, خوش *khush*, etc., و is inactive, and does not prolong the sound of the vowel *pesh*. This و is represented by *u* with a dot below.

consonant precedes any of these vowels the inert letter assumes the vowel point itself, and the *fulcrum alif* is omitted altogether, as in بولا *bolá* for بول آ; دھري *dharí* for دھر اي; گراونگا *girungá* for گراونگا اي; چلي *chale* for چل اي; کراو *karo* for کراو اي.

DIPHTHONGS.

اِي or اَي = *ai*, او or او = *au*.

اِي = *ai* sounds like the *i* in *tire*, as ايسا *aisá*, 'thus, such;' جيسا *jaisá*, 'as.'

او = *au*, sounds like the *ou* in *our*, as اور *aur*, 'and;' کونسا *kaunsá*, 'which?'

ORTHOGRAPHICAL MARKS AND THEIR USE.

(ـ). This mark, denoting the vowel *a* short, is not generally placed over letters affected by that vowel, as اسد *asad* and نگر *nagar*, but it is always placed over a consonant affected by the diphthongs اِي and او, as ايسا *aisá* ويسا *waisá*, and upon و and ي when they begin a syllable not being the first in the word, as رشوت *rishwat*, سير *siyar*, and also upon the primitive *ha* preceded by *d*, *ḍ*, as دهن *dahan*, دھر *dahar*.

(َ). This mark, indicating the vowel *i* short, is always placed under a letter affected by that vowel, as

اِكتِسَاب *iktisáb*. A letter affected by *i* long is also marked, as in مِيرَاسِي *mírasí*; but letters affected by *e* broad are not marked, as in اِيَك *ek*, سُچِيَت *suchet*.

(^۲). This mark, representing the vowel *u* short, is applied to letters affected by that vowel, as اُصْطُرْلَاب *usturláb*, and also to letters affected by *u* long, as in مَسُور *masúr*; but letters affected by *o* long are not marked, as in پُوت *pot*.

(^۳). This mark is placed only over *alif* to denote its long sound, the only exception to this rule is in the word اِلَهِی *iláhi*, in which it is placed over the letter *l*.

(^۴). This mark is called جَزْم *jazm*, 'amputation' or 'stop,' which, when placed over an inert letter, denotes that the preceding vowel sound terminates with that letter, as in مُسْتَوْجِب *mustaujib*. To ensure correctness in the division of the syllables in utterance when two inert letters occur in a word, the first ought to be marked with *jazm*, as in that word itself, جَزْم, and in هَنْسَنَا *hansná*, دُوسْت *dost*, صَبْر *sabr*, دَهْر *dahr*.

(^۵). This mark is called *tashdīd*, and when placed over a letter indicates that in pronouncing the word that letter is to be doubled, as in اَچھا *achchhá*, کُتّا *kuttá*.

(^۱ = *a*). This mark, represented by *a* with a dot be-

low, is called *alif-i-maksúrah*, and is placed over ي and و in some Arabic words, in which case those letters are pronounced like *alif* or *a* long, as in موسي *músa*, علي *'ala*, صلوة *ṣalat*, which without that mark would be pronounced *musi*, *'ali* and *ṣalut*. The ي in the word عليحدة *'alahida*, 'a part,' is also so marked. The *tashdíd* over ل in الله *alláh* is also so marked.

(ـَ = *un*). This mark, represented by *u*, *n*, with a line below the latter, is called *tanwín*; it sounds like the *u*, *n*, in أن *un*. It is purely of Arabic origin, and is placed only upon the terminal letters of Arabic nouns; it serves as an indefinite article, like *a* or *an* in the English, but varies its form according to the case in which the noun stands. In the nominative case it retains its own form, as رجل *rajulun*, 'a man;' in the genitive it is changed into ـِ = *in*, as لرجل *li rajulin*, 'for a man;' and in the objective case into ـَ = *an*, as رجلاً *rajulan*, 'a man.' In the last case the *tanwín* being of two *zabars* requires the addition of *alif* at the end of the word. Some nouns affected by the *tanwín* '*an*,' are used adverbially in Hindústání, as خصوصاً *khushúṣan*, 'particularly,' صريحاً *ṣaríhan*, 'clearly.' But when Arabic nouns are used in a definite sense, the definite article ال *al* or *alif lám* is put before them, which supersedes

the *tanw'in* (or one of its two marks), as *الفرسُ* *al farasu*, 'the horse;' *لِلْفَرَسِ* *lil farasi*, 'for a horse;' *رَكَبْتُ الْفَرَسَ* *rakhabtul farasa*, 'I rode a horse.' The mark (◌̣) in the second and third examples is placed over *alif* to denote that it is *silent*. In some words the *lám* (ل) becomes silent also, as in *عَبْدُ الرَّحِيمِ* 'abdurrahim, but in such case the next letter to it must bear the *tashd'id* (◌̣), as shown in the example.

MONOSYLLABLES.

The syllables arranged in alphabetical order in the following columns are of two kinds: one beginning with a vowel and the other with a consonant. The columns of the right hand side contain the former, and those of the left hand side the latter. The learner's attention is called to the columns No. 1, 2, and 33, in which the pronunciation of each syllable is given in the English character below it, which will facilitate his pronouncing correctly the syllables contained in the other columns; his attention is also invited to the pronunciation of the syllables contained in the right hand side column of No. 1, as the consonant letter in them being *hamza* (see p. 9) demands the same restraint over the vowel sounds as the other consonants do; that is to say, it

prevents the sound from proceeding farther. *Hamza*, when inert, is represented by a raised comma (◌ْ) after the vowel, as shown in the following right hand side column No. 1.

No. 1.

أْ	إْ	آْ	أْ	إْ	آْ
u	i	a	u	i	a
أُ	إِ	آِ	—	—	—
ú	í	á			
او	اي		—	—	
o	e				
أَو	أَي		—	—	
au	ai				

No. 2.

بْ	بْ	بْ	أَبْ	إَبْ	اَبْ
bu	bi	ba	ub	ib	ab
بُ	بِ	بَا	أُوبْ	إُوبْ	اُوبْ
bú	bí	bá	úb	íb	áb
بو	بي		اوب	ايب	
bo	be		ob	eb	
بُو	بُي		اُوبْ	اُوبْ	
bau	bai		aub	aib	

No. 3.

اے	ایہ	اُہ	ہ	ہ	ہ
آہ	ایہ	اُہ	ہ	ہ	ہ
ایہ	اُہ	اُہ	ہ	ہ	ہ
ایہ	اُہ	اُہ	ہ	ہ	ہ

No. 4.

اپ	اپ	اُپ	پ	پ	پ
آپ	ایپ	اُپ	پ	پ	پ
ایپ	اوپ	اوپ	پ	پ	پ
ایپ	اوپ	اوپ	پ	پ	پ

No. 5.

ایہ	ایہ	اُہ	ہ	ہ	ہ
آہ	ایہ	اُہ	ہ	ہ	ہ
ایہ	اُہ	اُہ	ہ	ہ	ہ
ایہ	اُہ	اُہ	ہ	ہ	ہ

No. 6.

ات	ات	اُت	ت	ت	ت
آت	ایت	اُت	ت	ت	ت
ایت	اوت	اوت	ت	ت	ت
ایت	اوت	اوت	ت	ت	ت

No. 7.

اَته	اِته	اُته	تِه	تِه	تُه
آته	اِيته	اُوته	تِه	تِهي	تُهو
اِيته	اوتِه				
اِيته	اوتِه				

No. 8.

اِث	اِث	اُث	ثِ	ثِ	ثُ
آث	اِيث	اُوث	ثِ	ثِي	ثُو
اِيث	اوث				
اِيث	اوث				

No. 9.

اَته	اِته	اُته	تِه	تِه	تُه
آته	اِيته	اُوته	تِه	تِهي	تُهو
اِيته	اوتِه				
اِيته	اوتِه				

No. 10.

اِث	اِث	اُث	ثِ	ثِ	ثُ
آث	اِيث	اُوث	ثِ	ثِي	ثُو
اِيث	اوث				
اِيث	اوث				

[illegible]

ا.ج.ب	ا.ج.ب	ا.ج.ب	ا.ج.ب	ا.ج.ب
ا.ج.ب	ا.ج.ب	ا.ج.ب	ا.ج.ب	ا.ج.ب
ا.ج.ب	ا.ج.ب	ا.ج.ب	ا.ج.ب	ا.ج.ب
ا.ج.ب	ا.ج.ب	ا.ج.ب	ا.ج.ب	ا.ج.ب

[illegible][illegible]

No. 15.

ح	ح	ح	أح	اح	اح
حُو	حي	حا	أوح	ايح	آح
—	—	—	—	—	—
حُو	حي		أوح	ايح	

No. 16.

خ	خ	خ	أخ	اخ	اخ
خُو	خي	خا	أوخ	ايخ	آخ
—	—	—	—	—	—
خُو	خي		أوخ	ايخ	
خُو	خي		أوخ	ايخ	

No. 17.

د	د	د	أد	اد	اد
دُو	دي	دا	أود	ايد	آد
—	—	—	—	—	—
دُو	دي		أود	ايد	
دُو	دي		أود	ايد	

No. 18.

ه	ه	ه	أه	اه	اه
هُو	هي	ها	أوه	ايد	آه
—	—	—	—	—	—
هُو	هي		أوه	ايد	
هُو	هي		أوه	ايد	

No. 19.

اُٹ	اِٹ	اُٹ	اُٹ	اِٹ	اُٹ
اُٹ	اِٹ	اُٹ	اُٹ	اِٹ	اُٹ
	اِٹ		اُٹ	اِٹ	
	اِٹ		اُٹ	اِٹ	

No. 20.

اُٹھ	اِٹھ	اُٹھ	اُٹھ	اِٹھ	اُٹھ
اُٹھ	اِٹھ	اُٹھ	اُٹھ	اِٹھ	اُٹھ
	اِٹھ		اُٹھ	اِٹھ	
	اِٹھ		اُٹھ	اِٹھ	

No. 21.

اُن	اِن	اُن	اُن	اِن	اُن
اُن	اِن	اُن	اُن	اِن	اُن
	اِن		اُن	اِن	
	اِن		اُن	اِن	

No. 22.

اُر	اِر	اُر	اُر	اِر	اُر
اُر	اِر	اُر	اُر	اِر	اُر
	اِر		اُر	اِر	
	اِر		اُر	اِر	

No. 23.

اُژ	اِژ	اُژ	اِژ	اُژ	اِژ
آژ	اِژ	اُژ	اِژ	اُژ	اِژ
	اِژ	اُژ	اِژ	اُژ	اِژ
	اِژ	اُژ	اِژ	اُژ	اِژ

No. 24.

اُژھ	اِژھ	اُژھ	اِژھ	اُژھ	اِژھ
آژھ	اِژھ	اُژھ	اِژھ	اُژھ	اِژھ
	اِژھ	اُژھ	اِژھ	اُژھ	اِژھ
	اِژھ	اُژھ	اِژھ	اُژھ	اِژھ

No. 25.

اُز	اِز	اُز	اِز	اُز	اِز
آز	اِز	اُز	اِز	اُز	اِز
	اِز	اُز	اِز	اُز	اِز
	اِز	اُز	اِز	اُز	اِز

No. 26.

اُژ	اِژ	اُژ	اِژ	اُژ	اِژ
آژ	اِژ	اُژ	اِژ	اُژ	اِژ
	اِژ	اُژ	اِژ	اُژ	اِژ
	اِژ	اُژ	اِژ	اُژ	اِژ

No. 27.

اَسْ	اِسْ	اُسْ	سْ	سِ	سُ
آسْ	اِيسْ	اُوسْ	سا	سِي	سُو
ايسْ	اوسْ		سي	سو	
اِيسْ	اُوسْ		سِي	سُو	

No. 28.

اَشْ	اِشْ	اُشْ	شْ	شِ	شُ
آشْ	اِيشْ	اُوشْ	شا	شِي	شُو
ايشْ	اوشْ		شي	شو	
اِيشْ	اُوشْ		شِي	شُو	

No. 29.

اِصْ	اِصْ	اُصْ	صْ	صِ	صُ
آصْ	اِيصْ	اُوصْ	صا	صِي	صُو
اِيصْ	اِوصْ		صي	صو	
اِِيصْ	اِِوصْ		صِي	صُو	

No. 30.

اِضْ	اِضْ	اُضْ	ضْ	ضِ	ضُ
آضْ	اِينضْ	اُوضْ	ضا	ضِي	ضُو
اِينضْ	اِوضْ		ضي	ضو	
اِِينضْ	اِِوضْ		ضِي	ضُو	

No. 31.

ط	ط	ط	أط	إط	اط
طو	طي	طا	أوط	إيط	آط
—	—	—	—	—	—
طو	طي		أوط	إيط	

No. 32.

ظ	ظ	ظ	أظ	إظ	اظ
ظو	ظي	ظا	أوظ	إيظ	آظ
—	—	—	—	—	—
ظو	ظي		أوظ	إيظ	

No. 33.

ع	ع	ع	أع	إع	اع
'u	'i	'a	u'	i'	a'
عو	عي	عا	أوع	إيع	آع
'u	'i	'a	u'	i'	a'
—	—	—	—	—	—
عو	عي		أوع	إيع	
'au	'ai		au'	ai'	

No. 34.

اَغ	اِغ	اُغ	غ	غ	غُ
آغ	اِغ	اُغ	غا	غِي	غُو
	اِغ	اِغ	—	غُو	غُو
	اِغ	اِغ	غِي		

No. 35.

اِف	اِف	اُف	ف	ف	فُ
آف	اِف	اُف	فا	فِي	فُو
	اِف	اِف	فِي	فُو	فُو
	اِف	اِف	فِي		

No. 36.

اِق	اِق	اُق	ق	ق	قُ
آق	اِق	اُق	قا	قِي	قُو
	اِق	اِق	—	قُو	قُو
	اِق	اِق	قِي		

No. 37.

اَك	اِك	اُك	ك	ك	كُ
آك	اِك	اُك	كا	كِي	كُو
	اِك	اِك	كِي	كُو	كُو
	اِك	اِك	كِي		

No. 38.

اَکھ	اِکھ	اُکھ	کھ	کِھ	کُھ
آکھ	ایکھ	اُوکھ	کھا	کِھی	کُھو
	ایکھ	اوکھ	کھی	کِھی	کُھو
	ایکھ	اوکھ	کھی	کِھی	کُھو

No. 39.

اَگ	اِگ	اُگ	گ	گِ	گُ
آگ	ایگ	اُوگ	گا	گِی	گُو
	ایگ	اوگ	گی	گِی	گُو
	ایگ	اوگ	گی	گِی	گُو

No. 40.

اَگھ	اِگھ	اُگھ	گھ	گِھ	گُھ
آگھ	ایگھ	اُوگھ	گھا	گِھی	گُھو
	ایگھ	اوگھ	گھی	گِھی	گُھو
	ایگھ	اوگھ	گھی	گِھی	گُھو

No. 41.

اَل	اِل	اُل	ل	لِ	لُ
آل	ایل	اُول	لا	لِی	لُو
	ایل	اول	لی	لِی	لُو
	ایل	اول	لی	لِی	لُو

No. 42.

مُ	م	م	أُم	إِم	اُم
مُو	مِي	مَا	أُوم	إِيَم	اُم
مو	مي		اوم	ايم	
مَو	مَي		اوم	ايم	

No. 43.

نُ	ن	ن	أُن	إِن	اَن
نُو	نِي	نَا	أُون	إَيْن	اَن
نو	ني		اون	اين	
نَو	نَي		اون*	اين	

No. 44.

وُ	و	و	أُو	—	او
وُو	وِي	وَا	—	اِيو	او
وو	وي		—	ايو	
—	وَي		—	—	

* The *nún* ن final in the long syllables in this column may or may not be nasal.

No. 45.

ه	ه	ه	أه	إه	اه
هو	هي	ها	أوه	إيه	آه
هو	هي		أوه	إيه	
هو	هي		أوه	إيه	

No. 46.

ي	ي	ي	—	إي	أي
يو	—	يا	أوي	—	آي
يو	يي		أوي	—	
يو	—		—	—	—

The words found in the preceding syllables, and which are of themselves significative, are here arranged in two parts.

PART I.

SHEWING THE WORDS BEGINNING WITH A VOWEL.

a short.

اب now (<i>is wakt</i>).	از from (<i>se</i>).
أده half (<i>ádhá</i>).	أن food (<i>ghizá</i> , f.).
أثر <i>f.</i> obstinacy (<i>istádagi</i> , f.)	أه Oh!

i short.

اس this (used with post-positions کا, کو, etc).	ان these; plural of <i>is</i> .*
---	----------------------------------

u short.

اٹھ rise up, <i>v. n.</i>	اگ grow, <i>v.</i>
اڑ fly, <i>v. n.</i>	ان those; the plural of <i>us</i> .*
اھ Oh!	

اس that (used with post-positions کا, کو, etc.)

á long.

آ come, <i>v. n.</i>	آش <i>f.</i> gruel (<i>píchh</i> , <i>f.</i>)
آب water (<i>pání</i>).	آگ <i>f.</i> fire (<i>átish</i> , <i>f.</i>)
آپ self; you (<i>khud</i>).	آل <i>f.</i> progeny (<i>aulád</i> , <i>f.</i>)
آٹھ eight.	آم mango-fruit.
آج to-day.	آن <i>f.</i> moment (<i>lamha</i>).
آدھ half (<i>nisf</i>).	آو come ye, <i>v.</i>
آڑ <i>f.</i> screen (<i>hijáb</i>).	آس <i>f.</i> sigh (<i>hái</i>).
آس <i>f.</i> hope (<i>ummed</i>).	آی came, <i>pl.</i> , <i>v.</i>

* When these two plural pronouns have the particle *ne* affixed to them, they are used as singular in all the preterite tenses of active verbs, of which, in fact, they are the nominatives; while for the plural they become *inhon*, *unhon*: as, *in ne kahá*, 'he said;' *un ne márá thá*, 'he had beaten;' *inhon ne kahá*, 'they said;' *unhon ne márá thá*, 'they had beaten.'

ú long.

اوبے <i>f.</i> weariness (<i>mándagí</i>).		اوكھ <i>f.</i> sugar-cane (<i>nai shakar</i>)
اوت stupid (<i>ahmak</i>).		اون <i>f.</i> wool.

e broad.

ایٹر spurring.		ایک one.		ای O!
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ó long.

اوپ <i>f.</i> sharpness (<i>ábdarí</i> , f.)		اوڑھ put on, <i>v.</i>
اوت <i>f.</i> screen (<i>parda</i>).		اوس <i>f.</i> dew (<i>shabnam</i> , f.)
اوجہ entrails.		اوک <i>f.</i> nausea (<i>matli</i> , f.)
اور side (<i>taraf</i> , f.)		اوه Oh!
		اول hostage.

ai diphthong.

این an interrogative expression.

au diphthong.

اوت boil (as water, etc.) <i>v. n.</i>		اوجھ a root.
اوج height (<i>bulandí</i> , f.)		اور and, (و o); another, some more.

PART II.

SHEWING THE WORDS ENDING IN A VOWEL.

a short.

ب with (<i>sát</i>)		چھ six (<i>shash</i>).
-----------------------	--	--------------------------

á long.

با with (<i>sáth</i>)	کا of.
بہا suit, fit, <i>v. n.</i>	کھا eat, <i>v.</i>
پا foot (<i>pánw</i>); get, <i>v.</i>	گا sing, <i>v.</i>
تا in order that, until.	لا bring, <i>v.</i>
تھا he was.	ما <i>f.</i> mother (<i>mádar</i> , <i>f.</i>)
جا go, be, <i>v.</i>	نا neg. particle (<i>na</i>).
چا <i>f.</i> tea.	وا open.
چھا cover, <i>v.</i>	ھا Alas! (<i>afsos</i>).
ڌھا demolish, <i>v.</i>	یا O! or.
سا like.	

í long.

بی <i>f.</i> madam.	سی <i>f.</i> like.
بھی also.	فی each, every (<i>har</i>).
پی lover; drink, <i>v.</i>	کی <i>f.</i> of.
تھی she was.	گھی clarified butter.
جي life; yes sir (<i>ján</i> , <i>f.</i>)	ھی very, only, just as,
چھی tut!	own.

ú long.

بو <i>f.</i> smell (<i>bás</i> , <i>f.</i>)	تو thou.
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تھو fie !

خو see *kho*.

رو face (*munh*).

سو side (*taraf*, f.)

کو street (*kúcha*).

لو f. hot wind.

مو the hair (*bál*).

e broad.

بي without.

تھي they were.

چھي six.

دي give, v.

سي from, by, to, with,
than.

کي of.

لي take, v.

ني a particle affixed to
the agent governing the
preterite tenses of active
verbs.

وي they, those.

يي these.

o long.

پو a creeper.

تو in fact, then, if.

جو who, which, if.

خو f. habit (*'ádat*, f.)

دو two; give ye, v.

دھو wash, v.

ڈھو carry a burden, v.

رو weep, v.

سو who, which; sleep, v.

کو to.

کھو lose, v.

لو behold! take ye, v.

وو he (*wuh*).

ھو be, become, v.

ai diphthong.پی *f.* tendon (*kúch*, *f.*)جی as many (*jítne*).

سی a hundred.

شی *f.* a thing (*chíz*, *f.*)قی *f.* vomit.

کی how many?

لی *f.* melody.می *f.* wine (*sharáb*, *f.*)نی *f.* a pipe.وی so many (*utne*).

هی is.

au diphthong.پو *f.* the dawn; all.

تو then.

جو barley, grain.

سو a hundred.

لو *f.* flame.نو new; nine (*nayá*).

Note.—As the preceding words, consisting of two letters, contain a few post-positions (prepositions), by means of which the personal and other pronouns are inflected, and as the personal pronouns found among the words are three only, viz., تو, وو or وه, and وي, it is better, for the sake of saving the learner's time, that he should know here the other three pronouns, viz., مَیْن 'I,' هَم 'we,' and تُمْ 'ye,' in order to inflect them simultaneously with the others. Observe, that pronouns in the nominative case undergo no change, their oblique cases only being inflected.

NOMINATIVE.

مَیں *main*, I.

تُو *tú*, thou.

وہ *wuh*, he, she, it, that.

ہم *ham*, we.

تُم *tum*, ye.

وہ *we*, they.*

POSSESSIVE.

میرا *merá*,
میری *merí*,
میری *mere*, } my.

تیرا *terá*,
تیری *terí*,
تیری *tere*, } thy.

اُس کا *us ká*,
اُس کی *us kí*,
اُس کی *us ke*, } his, her,
its.

ہمارا *hamárá*,
ہماری *hamárí*,
ہماری *hamáre*, } our

تمہارا *tumhárá*,
تمہاری *tumhárí*,
تمہاری *tumháre*, } your.

اُن کا or اُنہوں کا *un*
ká or *unhoñ ká*,
اُن کی or اُنہوں کی *un kí* or *unhoñ kí*,
اُن کی or اُنہوں کی *un ke* or *unhoñ ke*, } their.

ACCUSATIVE.

مجھے *mujhe*, me.

تجھے *tujhe*, thee.

اُسے *use*, him, etc.

ہمیں *hamen*, us.

تُمہیں *tumhen*, you.

اُنہیں *unhen*, them.

* The singular form of this pronoun, as well as that of the demonstrative pronoun *ye*, viz. *wuh* and *yih*, are used for plurals also, by the best speakers; as *wuh thá*, 'he was,' *wuh the*, 'they were.'

DATIVE.

مُجھ کو <i>mujh ko</i> , to me.	ہم کو <i>ham ko</i> , to us.
تُجھ کو <i>tujh ko</i> , to thee.	تُم کو <i>tum ko</i> , to you.
اُس کو <i>us ko</i> , to him, etc.	اُن کو or اُنہوں کو <i>un ko</i> or <i>unhoñ ko</i> , to them.

The change in the pronouns in the last (dative) case will answer for other oblique cases, by using any other post-position instead of کو; as, مُجھ پر *mujh par*, 'on me,' تُجھ تک *tujh tak*, 'up to you,' اُس سے *us se*, 'from or by him,' ہم میں *ham mein*, 'in or among us,' etc.

The pronouns demonstrative, relative, and interrogative also undergo a change; as, اِس کا *yih*, 'this,' اُن کو *wuh*, 'that,' اُن کو *ye*, 'they,' اُن کو *we*, 'they,' اُن کو *jo*, 'who,' اُنہوں کو (plural) 'who,' کون *karun*, 'who?' کون (plural) 'who?' کس کو *kis ko*, 'who?' کُنہوں کو *kun hoñ ko*.

READING LESSONS.

مَیں ہوں <i>main hūñ</i> , I am.	ہم ہیں <i>ham haiñ</i> , we are.
تُو ہے <i>tu hai</i> , thou art.	تُم ہو <i>tum ho</i> , ye are.
وہ ہے <i>wuh hai</i> , he, she, it is.	وہ ہیں <i>wuh haiñ</i> , they are.

تھا میں I was.

تھا تُو thou wast.

تھا وہ he or it was.

تھا وہ she or it was.

تھی ہم we were.

تھی تُم ye were.

تھی وی they were.

تھیں وی we thīn, they were.

تُو ہو be or become thou.

تُم ہوو be or become ye.

اُٹھ تُو get up.

میرا گھی my clarified butter

تیری ما thy mother.

اُس کا جی his mind.

تیری چا thy tea.

مجھے دی give me.

اُسی لا bring it.

ای ما O mother!

اُٹھو تُم tum uṭho, get ye up.

ہماری آم our mangoes.

تُمہاری ما your mother.

اُن کا جی their mind.

تُمہاری چا your tea.

ہمیں دی give us.

اُنہیں لا bring them.

ای ماؤ ai mào, O mothers!

تُو یا وہ thou or he.

وہ گھی ہے it is clarified
butter.

ایک آن میں in a moment.

کی جو ہیں how many
barley grains are there?

چھ جو ہیں there are six
barley grains.

ہر جوہی each barley grain,

اُس پر سو sleep on that.

تو ہی تھا wast thou only?

اُس کو کھا eat it.

آپ مَیں I myself.

آپ تم ye yourselves.

وہ تجھ سا ہے he is like
thee.

Transcribe the preceding sentences in Roman characters, and translate the following sentences into Hindústání, in the original characters.

Take one hundred.

Give him eight grains of
barley.

She is like you.

Go now.

Bring water (*pání*).

Give one more.

Wash it.

To-day's hot wind.

WORDS OF ONE SYLLABLE.

WORDS BEGINNING WITH CONSONANTS WHICH ARE AFFECTED
BY VOWELS.

Words affected by *zabar* or *a* short, as in *bad*, *bas*, pronounce the *a* like *u* short in the English words *bud*, *buss*.

بد bad (*burá*).

بس enough (*káfi*).

بھر full, whole (*bhará*).

پر on, at; feather (*úpar*).

پھل fruit; result (*mewa*).

تب then (*us wakt*).

تک up to, to, till (*talag*).

تھگ a robber (*ráhzan*).

جب when (*jis wakt*).

چت quickly (*fauran*).

چہٖت <i>f. roof (sakf, f.)</i>	فن art, science (<i>hunar</i>).
حق behalf ; right ; God (<i>báb</i>).	قد stature (<i>kámat, f.</i>)
خط a letter, a line (<i>chitthí, f.</i>)	کب when ? (<i>kis wakt</i>).
دم breath ; deceit (<i>sáns, f.</i>)	کر do, make, have, <i>v.</i>
دھڑ the body (<i>badán</i>).	کل to-morrow ; yesterday.
ڈر fear (<i>khauf</i>).	کم little, less (<i>thorá</i>).
ڈھب manners, attitude, (<i>taur</i>).	کہ say, tell, speak, <i>v. (bol)</i>
رکھ put, place, <i>v.</i>	گز a yard ; a ramrod.
زر money, gold (<i>rupai, mál</i>).	گھر a house (<i>makán</i>).
زن <i>f. a woman ('aurat, f.)</i>	لب the lip (<i>honṭh</i>).
سچ true (<i>rást</i>).	لس glutinousness (<i>chip- chipdhat, f.</i>)
سب all, the whole (<i>tamám</i>)	مل rub, <i>v. (ragar)</i> .
شب <i>f. night (rát, f.)</i>	نہ no, not, do not, did not (<i>nahín</i>).
صف <i>f. rank, line (katár, f.)</i>	نکھ the string of a paper kite
عم uncle (<i>chachá</i>).	هر each, every (<i>fí</i>).
غم grief (<i>ranj</i>).	هم we.

READING LESSONS.

دو بس ھيں two are enough (for) me.	تو ٿڳ ھي thou art a robber.
---------------------------------------	--------------------------------

كل شب كو هماري گھر آو	سچ هي it is true.
come to our house to-morrow night.	كل اُس كي گھر كو جا go to his house to-morrow.
اُس كي حق مين كهہ	هم نه تهی وي تهی we were not, they were.
in his behalf.	
چھت پر جا go on the roof.	نه كر do not do, or make.
دم لي take (breath) rest.	هر خط پر on every letter.

Transcribe the preceding sentences in Roman characters, and translate the following into Hindústání, in the original characters.

It is a bad art.	When was he ?
On her body.	Rub his body.
Do not lose all.	How many yards ?

Words affected by *zer* or *i* short, as in *pit*, *sit*, etc.

بن without (<i>be</i>).	ٿهر frost (<i>járá</i>).
پت bile (<i>safrá</i>).	جس whose [sing.]
پھر again, afterwards (<i>dúsre wakt</i>).	جن whose [plu.]; <i>jini</i> (see p. 43).
تل <i>f.</i> a mole; sesamum seed (<i>khál</i>).	چڑھ <i>f.</i> antipathy (<i>nafrat, f.</i>)
	جس <i>f.</i> feeling.

دل heart, mind.	کِن whose? what? [plu.]
زچ stale mate.	(see p. 43).
سر the head.	کِ that, because.
ضِد f. opposition, obstinacy (<i>mukhálafat</i> , f.)	لِم f. accusation, blame (<i>tuhmat</i> , f.)
کِس whose? what? [sing.]	نِت always (<i>hamesha</i>).

READING LESSONS.

بن اُس کی نہ جا don't go without him.	اُس کی سر پر تھا it was on his head.
پھر آ come again.	یہ کِن کا گھر ہے whose house is this?
جس کا گھر ہے whose house it is.	اُن کی ضِد their opposition.

Transcribe the preceding sentences in Roman characters, and translate the following into Hindústání, in the original characters.

Go again.	Your antipathy.
It is bile.	Whose head was it?
Come always (<i>hamesha</i>).	Don't put the blame on me.

Words affected by *pesh* or *u* short, as in *bush*, *put*, etc.

بُت an idol (<i>dewtá</i>).	تُجھ to thee, etc. (see p. 43)
پُر full, loaded (<i>bhará</i>).	تُم ye.

تُكُّ a little (<i>zarrá</i>).	كُچھ any, something, at all.
حُر a free-man [<i>hurrah</i> , a free-woman] (<i>ázád</i>).	كُل all, the whole (<i>sárá</i>).
دُر pearl (<i>motí</i>).	گل flower, rose (<i>phúl</i>).
دُم <i>f.</i> the tail (<i>punchh</i> , <i>f.</i>)	مُجھ to me, etc. (see p. 43).
سُكھ comfort (<i>ráhat</i>).	مُغ a publican, a fire-wor-
غُل a noise (<i>shor</i>).	مُل <i>f.</i> wine (<i>mai</i> , <i>f.</i>) [shipper.
	وہ he, she, it, that.

READING LESSONS.

دو بُت تھی there were two idols.	اُس کی دُم his tail.
تُم ہو you are.	غُل نہ کر don't make a noise.

Transcribe the foregoing, and translate the following sentences, as before.

Give him something.	Whose flowers are they?
The whole house (<i>sárá</i>).	Drink the wine (<i>sharáb</i>).

Words affected by *alif-i-mamdúda* or *á* long, as in
bar, *far*.

باپ father (<i>padar</i>).	پاٹ breadth, width (<i>'arz</i>).
بات <i>f.</i> word; advice (<i>sakhun</i>)	پاس near to, about (<i>naz-</i>
بھاپ <i>f.</i> steam, vapour.	<i>dik</i>).

پھاگ a red powder.	صاف clean, clear.
تاج a crown (<i>afsar</i>).	طاق a recess in the wall ; unique ; odd number.
تات canvas.	عام common, inferior.
تھاٹھ pomp (<i>kar o far</i>).	غار a pit (<i>garhá</i>).
جان <i>f.</i> life, heart (<i>ruh</i>).	فال <i>f.</i> omen (<i>shugún</i>).
جھاڑ chandelier.	قاز goose (<i>hans</i>).
چال <i>f.</i> walk, gait (<i>raftár, f.</i>)	کام business, profession ; use, benefit, purpose.
چھاپ stamp (<i>thappá</i>).	کان ear ; a mine (<i>gosh</i>)
حال state, condition (<i>taur</i>).	گادھ <i>f.</i> sediment (<i>talchhat</i>).
خاک <i>f.</i> dust, earth (<i>dhúl, f.</i>)	گھاٹ ford, pass.
داغ spot, stain, scar (<i>dhabbá</i>)	گھاس grass (<i>káh</i>).
دھان paddy-rice.	لات <i>f.</i> a kick.
ڈاب <i>f.</i> sword-belt.	مال property, wealth.
ڈھال <i>f.</i> a shield (<i>sipar, f.</i>)	نام name, character (<i>ism</i>).
ذات <i>f.</i> nature, caste, breed.	ناک <i>f.</i> nose (<i>bíní, f.</i>)
راکھ <i>f.</i> ashes (<i>khákister, f.</i>)	واہ bravo ! (<i>kyá-khúb</i>).
زاد provision (<i>tosha</i>).	ہاتھ the hand (<i>dast</i>).
ساتھ with, along with (<i>hamráh</i>).	یاد memory, recollection.
شان seldom, uncommon (<i>kam</i>).	یار friend, paramour (<i>dost</i>).

READING LESSONS.

bring his father.	تُم کِس کام کی ہو of what use are you?
their word.	اُس کا مال ہے this is his property.
this state.	
it is a bad omen.	

Transcribe the foregoing, and translate the following sentences, as before.

This is uncommon.	His hand is clean.
His condition is bad.	Your memory.
What is your name?	His friend.

Words affected by *yá-i-ma'rúf* or *í* long, as in
machine, marine.

بیچ in, among (<i>darmiyán</i>).	ٹیپ <i>f.</i> a note of hand.
بین <i>f.</i> a kind of guitar.	ٹھیک exact, accurate, right (<i>durust</i>).
بھیڑ <i>f.</i> a crowd (<i>hujúm</i> , <i>f.</i>)	جیت <i>f.</i> victory, winning (<i>fath</i> , <i>f.</i>)
پیر as piritual guide; aged; Monday (<i>murshid</i>).	جھیل <i>f.</i> a lake (<i>táláb</i>).
پیٹھ <i>f.</i> the back (<i>pusht</i> , <i>f.</i>)	چیز <i>f.</i> a thing (<i>shai</i> , <i>f.</i>)
پیس grind [in a mill or mortar], <i>v.</i>	چھیت <i>f.</i> chintz (<i>chhínt</i> , <i>f.</i>)

حَیْن time (<i>wakt</i>).	عید <i>f.</i> festival.
دین faith [in religion].	فیل an elephant (<i>hāthī</i>).
دھیر <i>f.</i> patience (<i>ṣabr</i>).	قیر pitch.
ڈیل size (<i>kad</i>).	کیل <i>f.</i> a small nail (<i>mekh</i> , <i>f.</i>)
ڈھیل <i>f.</i> delay (<i>susth</i> , <i>f.</i>)	کھیر <i>f.</i> a kind of rice pud-
ریت <i>f.</i> custom, usage	ding (<i>shīr-biranj</i> , <i>f.</i>)
(<i>rasm</i>).	گیت <i>f.</i> a song.
رچھ a bear (<i>khirs</i>).	لیک <i>f.</i> the mark of a wheel.
زین a saddle.	میر a chief (<i>saiyad</i>).
سیخ <i>f.</i> a spit.	نیل indigo; name of a river.
شیر milk (<i>dudh</i>).	نیم half (<i>ādhā</i>).
ضیق asthma (<i>dama</i>).	ہیز pusillanimous (<i>nā-mard</i>)

READING LESSONS.

اُس کی پیٹھ کا of his back.	آج ہماری عید کا دن ہے
وہ چیز کس کی ہے whose	to-day is our festival day.
thing is that, or to whom	مجھے کھیر دو give me the
does that thing belong?	rice-pudding.
وہ کس ڈیل کا تھا of what	وہ ہیز ہے he is pusillani-
size was he?	mous.

Transcribe the preceding, and translate the following sentences, as before.

The Nile's water (*pání*).

Of your religion?

Their patience (*sabr*).

Make no delay.

The size of that elephant.

Sing a song.

Words affected by *wáu-i-ma'rúf*, or *ú* long, as in
rule, rude.

فُوجُ *f.* understanding
(*fahm*).

فُوجُ *f.* hunger (*ishtihá, f.*)

فُوجُ foolish (*lachar*).

فُوجُ *f.* a kind of melon.

فُوجُ spittle (*lu'áb-i-dahan*)

فُوجُ liberality (*sakháwat, f.*)

فُوجُ *f.* error (*ghaltí, f.*)

فُوجُ *f.* striking off-hand
or playing loose in fencing

فُوجُ *f.* houri.

فُوجُ good, excellent, well,
nice, much (*achchá*).

فُوجُ self* (*áp*).

فُوجُ glad, pleasant.*

فُوجُ milk (*shír*).

فُوجُ *f.* sunshine.

فُوجُ dive, be drowned, *v.*

فُوجُ *f.* soul (*ján, f.*)

فُوجُ interest (*nafa'*).

فُوجُ bad, unlucky.

فُوجُ a kind of cloth.

فُوجُ length (*lambái, f.*)

فُوجُ aloe-wood (*agar*).

فُوجُ a demon (*agiyá-baitál*)

فُوجُ *f.* victuals (*kháná*).

فُوجُ march (*rawánagi, f.*)

فُوجُ *f.* a kind of large rat.

فُوجُ *f.* plunder (*ghanimat, f.*)

* See foot-note, p. 19.

مول origin, root; principal.	هُول f. a thrust.
نور splendour (<i>roshaní</i> , f.)	يُون <i>yún</i> , in this manner
وُون <i>wún</i> , in that manner (<i>waísá</i>).	(<i>aisá</i>).

READING LESSONS.

أُن كِي بُوجِه their under- standing.	اُس كَا كُوجِ هِي he will march to morrow.
وُه پُوجِ هِي he is foolish.	مول كَا سُوَد the interest of the principal.
جُهوت نہ کہہ don't tell a falsehood.	اُس كِي چُوك his error.

Transcribe the foregoing, and translate the following sentences, as before.

Of the sunshine.	It is a bad business.
Dive in the water (<i>pání</i>).	Do it in that manner.
An excellent aloe-wood.	Place it in this manner.

Words affected by *yá-i-majhúl*, or *e* broad, as in *there*.

بيت f. a cane.	پھیر turning, winding (<i>gar-</i> <i>dish</i> , f.)
بھید secret (<i>ráz</i>).	
پیت belly, stomach (<i>shi-</i> <i>kam</i>).	تیز sharp, strong, quick (<i>ábdár</i>).
پیش front; the vowel (<i>ágá</i>).	تیل oil (<i>raughan</i>).

جیب <i>f.</i> pocket.	سیر satiated, full, tired; a
چھید a hole (<i>súrākḥ</i>).	weight (<i>ásúda</i>).
خیز rising, galloping.	شیر tiger (<i>bágh</i>).
دیر <i>f.</i> delay (<i>dhíl</i> , <i>f.</i>)	کھیت a field.
ڈھیر a heap (<i>ambár</i>).	لیپ ointment (<i>zamád</i>).
ریگ <i>f.</i> sand (<i>ret</i> , <i>f.</i>)	میخ <i>f.</i> a nail.
زیب <i>f.</i> ornament, beauty	مین <i>men</i> , in, among.
(<i>zínat</i> , <i>f.</i>)	نیک virtuous, good (<i>ach-</i> <i>chhá</i>).

READING LESSONS.

شیر کھیت مین ہی the tiger is in the field.	جیب مین چھید ہی there is a hole in the pocket.
بہید کی بات the secret matter.	ڈھیر کا راکھ a heap of ashes.
دیر نہ کر don't delay.	خوب سیر ہو be well satiated.

Transcribe the foregoing, and translate the following sentences, as before.

The length of the cane.	A heap of sand.
It was in the oil.	Do not delay.
A virtuous heart.	How many nails were there?

Words affected by *wāu-i-majhūl*, or *o* long, as in *sole*.

بوجھ weight (<i>wazn</i>).	دھوب washing (<i>shob</i>).
بول tell, speak, <i>v.</i> (<i>kah</i>).	ڈول a bucket (<i>dalv</i>).
بہور dawn (<i>subh</i>),	ڈھول a drum (<i>duhal</i>).
پوت <i>f.</i> a bundle (<i>basta</i>).	روز a day (<i>din</i>).
پول vacuity, empty (<i>khulū</i>).	زور strength, force (<i>kuwwat</i>).
توپ <i>f.</i> a cannon.	سوچ consideration, thought.
تھوک wholesale (<i>thekā</i>).	شور noise; saline (<i>ghau ghā</i>)
ٹوپ a cap (<i>kulāh</i> , <i>f.</i>)	غول a troop, a gang (<i>jauk</i>).
ٹھوس solid, stuffed.	قور <i>f.</i> tape (<i>kor</i> , <i>f.</i>)
جوش ebullition, heat (<i>ubāl</i>).	کوٹ redoubt (<i>hiṣār</i> , <i>f.</i>)
جھول pucker, wrinkle; brood.	کھوج trace (<i>surā gh</i>).
چور a thief (<i>duzd</i>).	گول round (<i>mudauwar</i>).
چہور border, end, edge (<i>kindāra</i>).	لوگ people (<i>khalk</i> , <i>f.</i>)
خود a helmet.	مول price (<i>kīmat</i> , <i>f.</i>)
دوغ curdled milk (<i>dahī</i>).	نوٹ <i>f.</i> point (<i>anī</i> , <i>f.</i>)
	ہوش sense [used as pl. also] (<i>hawās</i>).

READING LESSONS.

آج کا روز خوب ہے to-day is a pleasant day.	اس کی نوٹ تیز ہے its point is sharp.
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اس توپ کا طول دو گز
the length of the
cannon is two yards.

اس پوت کا بوجھ اُس
پوت کی بوجھ سی کم
the weight of this

bundle is less than the
weight of that one.

تیل کو خوب جوش دو
boil the oil well.

اُس کا باپ چور ہے
his
father is a thief.

Transcribe the foregoing, and translate the following
sentences, as before.

A bucket full of water (*pání*)
The noise of the people.
Get (*lo*) its trace.

It is a round thing.
This is a solid thing.
The length of the tape.

Words affected by *ai* diphthong, sounding like the *i*
in *tire*.

بیر enmity (*'adawat*, f.)
پیر the foot (*páníw*).
تین *tain*, thou (*tú*).
چین comfort (*ráhat*, f.)
خیر *f.* goodness ; well (*ne-
kí*, f.)
دیر temple (*but-khána*).
زیت olive (*zaitún*).

سیل flowing (*sailáb*).
شیخ a chief; aged (*buzurg*)
صیف summer (*garmá*).
طیش anger (*ghazab*).
عیب defect (*nukṣ*).
غیر stranger (*begána*).
فیض liberality (*bakhshish*,
f.)

قید <i>f. imprisonment (band).</i>	میں <i>main, I.</i>
کید <i>deceit (makr).</i>	نین <i>the eye (ánkh, f.)</i>
لیل <i>f. night (rát, f.)</i>	ہیں <i>hain, are.</i>
میل <i>dirt, scum; inclination.</i>	

READING LESSONS.

وہ چین میں ہے <i>he is in comfort.</i>	تو طیش میں تھی <i>you were angry.</i>
سب خیر سی ہیں <i>they are all well.</i>	وہ قید ہے <i>he is in prison.</i>
زیت کا تیل اُس پر مل <i>rub the sweet oil upon it.</i>	میں خوش ہوں <i>I am glad, or happy.</i>

Transcribe the foregoing, and translate the following sentences, as before.

On my foot (<i>pánw</i>).	His liberality.
The name of the chief.	In thy deceit (<i>makr</i>).
There is a defect in it.	There is less dirt in it.

Words affected by *au* diphthong, sounding like the *ou* in *round*.

بور <i>the blossom of mango.</i>	پون <i>three quarters (tín-páu).</i>
بھون <i>bhaun, f. the eyebrow (abru, f.)</i>	تول <i>f. weighing (wazn).</i>

ٿڀور a place (*thikáná*).

جور violence, oppression,
(*zulm*).

چوٽھ f. a tribute.

چوڪ an open market-
place.

حوض a reservoir.

خوف fear (*dar*).

دور circulation, revolution.

دوڑ f. attack; race.

دھول f. a thump (*dhap*, f.)

ڌول manners, appearance
(*waz'*, f.)

ذوق desire, taste.

شوق desire, fondness (*khwá-
hish*, f.)

صوم a fast (*roza*).

طور mode, manner (*dhab*).

طوق a ring worn on the neck.

عود returning (*bázgasht*, f.)

غور reflection, attention
(*fikr*, f.)

فوج f. an army (*lashkar*).

قول word, saying (*kalám*).

قوم f. nation, tribe, caste.

كوش f. a kind of slipper.

گون who? which?

گھوڑ a bunch (*khosha*).

لون colour (*rang*).

موت f. death (*marg*, f.)

موج f. wave.

نوع f. kind (*kism*, f.)

هول terror (*dahshat*, f.)

يوم day (*din*).

READING LESSONS.

اُس کی دل کا هول the
terror of her heart.

اُس میں کچھ خوف ہی
there is some fear in it.

اس میں غور کر this.	reflect on this.	is (a man) of different manners.
اُس پر جور نہ کر oppress her.	do not oppress her.	مجھے اس کام کا شوق ہے I am fond of this business.
وہ کچھ اور طور کا ہے he		

Transcribe the foregoing, and translate the following sentences, as before.

Who was he?	His nation.
There is water in the re- servoir.	The fear of her death.
The march of the army.	Give me half of a <i>ser</i> of oil.

Words beginning with *zabar*, or *a* short, as *abr*, which must be pronounced like the *u* in *urn*.

ابر cloud (<i>bádal</i>).	اصل <i>f</i> . origin, original (<i>jar</i> , <i>f</i> .)
اجر reward (<i>badlá</i>).	اکل eating (<i>khána</i>).
ارب one hundred million.	الف a thousand (<i>hazár</i>).
ارْتھ signification, meaning (<i>ma'ni</i> or <i>ma'ne</i> , used pl.)	امر an order, business (<i>hukm</i>).
ارض <i>f</i> . the earth (<i>zamín</i> , <i>f</i> .)	امن safety (<i>bacháu</i>).
اسب a horse (<i>ghorá</i>).	انت end, bottom (<i>intihá</i> , <i>f</i> .)
اشك tears (<i>ánsú</i>).	اهل people (<i>log</i>).

Words beginning with *zer*, or *i* short, as *ibn*.

ابن a son (<i>betá</i>).	ارث f. heritage (<i>mírás</i> , f.)
اذن permission, leave (<i>ijázat</i> , f.)	اسم noun, name (<i>nám</i>). انس mankind (<i>ádam-zád</i>).

Words beginning with *pesh*, or *u* short, as in *bush*.

اُرد a kind of vetch.	اُنس affection (<i>ulfat</i> , f.)
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Words beginning with *alif-i-mamdúda*, or *á* long, as in

far : the ن in the following words is nasal.

آنب <i>amb</i> , mango.	آنج f. flame (<i>shu'la</i>).
آنت f. entrails (<i>am'á</i>).	آنكه f. the eye.

Word beginning with *zer* and *yá-i-ma'rúf*, or *í* long, as in *machine*.

اینٹ f. a brick (<i>khisht</i> , f.)

Words beginning with *pesh* and *wáu-i-ma'rúf*, or *ú* long, as in *rule*.

اُونٹ a camel (<i>shutur</i>).	اُونچ elevation, height (<i>bulandí</i> , f.)
اُونگه f. drowsiness.	

READING LESSONS.

it was very cloudy yesterday.	كل ابر خوب تھا
the reward of this act.	اس کام کا اجر
the tears of her eyes.	اس کی آنکھ کی اشک
the genii and mankind.	جن و انس
the flame of the fire.	آگ کی آنچ
the ear of this camel.	اس اونٹ کا کان

Transcribe the foregoing, and translate the following sentences, as before.

This is the original.

It is his heritage.

Give me permission.

The body of the camel.

WORDS BEGINNING WITH CONSONANTS AFFECTED BY A VOWEL.

Affected by *zabar*, or *a* short, as *baḥs*, *pand*, etc.

<i>f. argument (takrār, f.)</i>	بحث
<i>f. advice (naṣīḥat, f.)</i>	پند
throne (<i>sarīr</i>).	تخت
<i>f. coldness (sardī, f.)</i>	تھنڈھ
<i>f. fixing [-kar, fix].</i>	ثبت
violence (<i>zabardastī, f.</i>)	جبر
a wheel; the heavens, sky (<i>chakkar</i>).	چرخ
thickness, bulk (<i>zakḥ- āmat, f.</i>)	حجم
<i>f. people (log).</i>	خلق
pain, pity (<i>dukh</i>).	درد
the arm (<i>bāzū</i>).	ڈنڈ

دھنگى behaviour (<i>chál</i> , f.)	غرق drowning (<i>dúbná</i>).
ذبح <i>f.</i> slaughtering (<i>galá kátná</i>).	فرد <i>f.</i> a sheet of paper, single.
رحم mercy, pity (<i>karam</i>).	قبر <i>f.</i> a grave (<i>gor</i>).
رنگ colour (<i>laun</i>).	كسب profession (<i>pesha</i>).
زجر threatening (<i>dhamkí</i> , f.)	گرم hot ; ardent.
زخم a wound (<i>gháu</i>).	لفظ a word (<i>bát</i> , f.)
سرد cold (<i>thandhá</i>).	مرد a male, man [<i>nar</i> , applied to animals] (<i>ádmí</i>).
شخص a person, a man.	نرم soft (<i>muláim</i>).
شهر city, town.	وجه <i>f.</i> cause (<i>sabab</i>).
صبر patience (<i>dhíraj</i>).	وقت time, opportunity.
ضرب <i>f.</i> a blow (<i>már</i> , f.)	هزل an idle talk, a jest.
عقل <i>f.</i> sense, wisdom, (<i>dánáí</i> , f.)	یشم a sort of agate.

READING LESSONS.

تمھاري بحث كام كي هي your argument is useful.	شهر كي لوگ the people of the city.
اس پر جبر نہ کر force him.	کچھ صبر کر have a little patience.
مجھ پر رحم کر on me.	وہ شخص کس دھنگ کا what sort of man is he?

Transcribe the foregoing, and translate the following sentences, as before.

The pain of the wound.

The colour of the mango.

The sense of the man.

On the grave of thy father.

This is hot.

Bring cold water (*thandhá*).

Affected by *zer*, or *i* short, as *bint*, *sikl*, etc.

بنت *f.* a daughter (*beti*, *f.*)

ثقل *gravity* (*bojh*).

جنس *f.* kind, gender
(*kism*, *f.*)

چرم *leather* (*chamrá*).

حرص *f.* greediness (*lalach*)

خشت *f.* a brick (*int*, *f.*)

ذکر *mention* (*charchá*).

رهن *pledge* (*giro*).

زشت *deformed, ugly* (*bad-shakl*).

سحر *magic* (*jádú*).

شعر *poetry* (*nazm*).

ضلع *a district*.

طفل *an infant* (*bachcha*).

علم *knowledge, science, learning* (*bidyá*, *f.*)

فكر *f.* thought (*soch*, *f.*)

قسم *f.* sort (*bhánth*, *f.*)

كذب *a lie* (*ihút*).

گرد *round; near* (*gol*).

ملک *f.* property (*mál*).

نرخ *price* (*mol*).

هند *India*.

READING LESSONS.

یہ ہند کا سحر ہے This
is Indian magic.

اُس کا ذکر نہ کر don't
mention it.

pledge
this thing or article.

مَينِ نِي اُسي خُوب زَجَرِ
I threatened him well

يِهـ خُوب شَعْر هَي this is
a good verse.

وَه هَمَارِي مِلْك هَي that
is our property.

Transcribe the foregoing, and translate the following sentences, as before.

The colour (*rang*) of the
leather (*chamre*, obl.)
It was his greediness.
The people of that district.

Knowledge is a good thing.
What sort of mango is it?
What (*kyá*) is the price of
paddy rice?

Affected by *pesh*, or *u* short, as *bukhl*, *pusht*.

stinginess (*tang-dil*, f.)

پُشت *f.* back; ancestry
(*pith*, f.)

بُخْم seed (*bij*).

ثُلث one third part (*ti-
hái*, f.)

جُرْم crime (*páp*).

جَهَنْد a crowd (*thath*).

چِسْت active (*chálák*).

حُسْن beauty (*khúb-súrat*, f.)

حُكْم order, command (*ág-
gyá*).

خُشْك dry (*súkhá*).

خُلُق affability (*muraawat*,
f.)

دُرْد *f.* sediment (*gádih*, f.)

دُهِنْد dim-sightedness.

رُكْن a pillar, member.

زُلف *f.* a lock, a ringlet
(*kákul*, f.)

سُست lazy, slow (<i>káhil</i>).	فُحش obscenity [in word or deed].
شُكْر thanks (<i>bandagí</i> , f.)	قُفْل a lock, padlock (<i>tálá</i>).
صُلح f. peace (<i>miláp</i> , f.)	كُند blunt, dim.
ضَعْف weakness (<i>nátuvání</i> , f.)	گُز a battle axe.
ظَلَم oppression (<i>be-inṣáfí</i> , f.)	لُطف courtesy (<i>mihrbání</i> , f.)
عُذر apology, excuse (<i>ma'-zirat</i> , f.)	مُرع a fowl.
غُسل bathing (<i>ḥammám</i>).	مُلْك country, dominion.
	مُهر f. a seal.
	نُقص defect (<i>'aib</i>).

READING LESSONS.

بُخل بد چیز هِي stinginess is a bad thing.	تیري حُسن سي by thy beauty.
پُشت پر on thy back.	آپ کا حُکم هماري سر پر we bow to your orders.
اُس مین سي ایک ثلث give one-third out of it.	مَین ني اُس سي صُلح کي I made peace with him.

Transcribe the preceding, and translate the following sentences, as before.

He is an active man.

He is a lazy man.

The sediment of wine.

Don't oppress the people.

Fix (<i>sabt-kar</i>) thy seal upon it.	Make an apology to him (<i>us se</i>).
--	---

Words ending in *áu* diphthong, as *báu*, *bháu*, etc.

باو <i>f.</i> wind (<i>hawá</i> , <i>f.</i>) بهاو price (<i>kímat</i> , <i>f.</i>) پاو a quarter (<i>chauthái</i> , <i>f.</i>) تاو heat; twist (<i>táb</i> , <i>f.</i>) چاو love, fondness (<i>pyár</i>). داو opportunity; bet (<i>danw</i>).	دهاو a plant. راو a Hindú title (<i>rái</i>). کهاو <i>f.</i> manure (<i>pañs</i>). گاو <i>f.</i> a cow; a bull. گهاو a wound (<i>zakhm</i>). ناو <i>f.</i> a boat (<i>kishtí</i> , <i>f.</i>)
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Ending in *ái* diphthong, as *bái*, *pái*, etc.

پاي foot (<i>pañw</i>). جاي <i>f.</i> a place (<i>jagah</i> , <i>f.</i>) چاي <i>f.</i> tea (<i>chá</i> , <i>f.</i>) راي <i>f.</i> an opinion; a title.	گاي <i>f.</i> a cow. ناي reed, a flute. واي alas! هاي alas!
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READING LESSONS.

ناو مين لوک کم هين there are a few persons in the boat.	پاو سير a quarter of a <i>ser</i> . اس کو تاو دو twist it. گاي کا دودھ cow's milk.
---	--

اُس کی رائ خوب ہی his opinion is a sound one.	کھاو اس جاي پر تهي the manure was on this place.
--	---

Words affected by a long vowel, followed by nasal *n*, as *báñh*, *páñw*, *chh'ínk*, *phú'ínk*, *ben't*, *jonk*, *khain'ch*, *chaun'k*.

بائے *f.* the arm.

بھانڈ *a* mimic, *an* actor
(*nakḥál*).

پانچ *five* (*punj*).

تانت *f.* catgut, sinew (*roda*)

تھانگ *f.* a den of thieves.

تانگ *f.* the leg (*pañw*).

چاند *the moon* (*máhtáb*).

جانگھ *f.* the thigh (*rán*, *f.*)

دانت *a tooth* (*dandán*).

ڈانڈ *penalty ; an oar*
(*jurmána*).

ڈھانچ *frame.*

رائڈ *f.* a widow (*bewa*, *f.*)

سانپ *serpent, snake.*

سانس *f.* breath (*dam*).

کانچ *glass* (*shísha*).

کھانڈ *coarse or raw sugar*
(*shakar-i-khám*, *f.*)

گانتھ *f.* a knot (*girah*, *f.*)

مانگ *f.* the parting of the
hair.

نائد *f.* a large earthen turf.

ہانگ *f.* a bawling (*áwáz*, *f.*)

پاؤ leg, foot [پاؤں pl. obl.]	چھائو <i>f.</i> shadow, shade.
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ٹھائو residence, place.	گائو <i>a village, country.</i>
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چھینک <i>f.</i> sneeze; also the verb.	سینگ <i>a</i> horn.
ڈینگ <i>f.</i> boast (<i>mubála gha</i>).	نیمند <i>f.</i> sleep (<i>khwáb</i>).
بوند <i>f.</i> a drop (<i>katra</i>).	ہینگ <i>assafoetida</i> .
پھونک <i>blow, v.</i>	گونج <i>f.</i> echo.
سونڈ <i>f.</i> the trunk of an elephant (<i>khurtúm, f.</i>)	گھونٹ <i>a</i> draught, sip (<i>jur'a</i>).
کھونٹ <i>a</i> corner; ear-wax (<i>koná</i>).	مونچہ <i>f.</i> mustache.
	مونہ <i>the</i> mouth, face (<i>munh</i>).

بینٹ <i>the</i> handle of an axe.	سیندھ <i>a</i> hole made in a wall by thieves (<i>nakab</i>).
پھینک <i>f.</i> a throw; throw, <i>v.</i>	گیند <i>a</i> ball to play with.
ٹھینٹھ <i>pure.</i>	مینڈ <i>f.</i> a bank [raised to separate fields].
چینپ <i>f.</i> the acrid resin in the skin of mango.	مینہ <i>rain</i> (<i>bárán</i>).
رینٹ <i>snivel, mucus from</i> <i>the</i> nose.	

تونڈ <i>a</i> large or pot-belly.	چونچ <i>f.</i> a beak, bill (<i>min-</i> <i>kár, f.</i>) [green ginger].
چونک <i>f.</i> a leech.	
جھونک <i>a</i> swing, balance.	سونٹھ <i>f.</i> dry ginger (<i>adrak</i> ,

کھونچ *f.* a rent.

گوند *f.* gum (*samāgh*).

ہونٹہ the lip (*lab*).

چونک *f.* starting.

لونگ *f.* clove.

READING LESSONS.

میری بائہ پر on my arm.

اُس سی ڈانڈ لو take

a penalty from him.

ایک چاند سا منہ

like the moon.

گای کا سینگ a cow-horn.

اُس پر گیند پھینک throw

the ball at her.

آم کی چینپ the resin

of mango.

ایک جھونک لو take a

swing.

Transcribe the preceding, and translate the following sentences, as before.

Give me a drop of wine.

In which corner of the
house?

Take a good sleep.

Speak pure Urdú.

In its beak.

On the lip of that woman
(*'aurat*).

WORDS OF ONE SYLLABLE.

The following roots of Hindústání Verbs are arranged promiscuously. These roots will become infinitives and participles, past and present, by adding to them the affixes نا, آ, تا. The نا is for infinitive, آ for the

participle past, and *تا* for the participle present; as, *بتنا* 'to happen,' *بدنا* 'to wager;' *بتا* 'happened,' *بدا* 'wagered;' *بتا* 'happening,' *بدتا* 'wagering.' If the final letter of the root happens to be *ا* or *و*, the euphonic *ي* intervenes between the final letter and the affix of the participle past; as, *آ* 'come,' *آيا* 'came;' *رو* 'weep,' *رويا* 'wept'* (see p. 19). But if the final letter be *ي*, that letter itself assumes the vowel point of the affix; as, *سي* 'sew,' *سييا* 'sewed;' *دي* 'give,' *دييا* 'gave.' The *آ*, *يا* and *تا* are changed into *ي*, *ئي* and *تي* for the plurals; as, *آئي* and *بتي*.

The affixes *آ*, *يا* and *تا* are changed in to *اي* and *تي* for the feminine singular, as, *روئي* and *بتي* and for the plural the *ن* nasal is added to *ي*, as *بتين* *bitin*, *روئين* *ro'in* and *روتين* *bittin*, *rotin*.

The feminine past participle of the verbs *پي* 'drink,'

* There are six verbs *جا* 'go,' *چو* 'leak,' *چھو* 'touch,' *کر* 'do,' *مر* 'die,' *هو* 'be,' whose past participles are irregularly formed, as from *جا* *ja*, *گيا* *gayá*; *چو* *chú*, *چوا* *chuwá*; *چھو* *chhú*, *چھوا* *chhuwá*; *کر* *kar*, *کيا* *kiyá*; *مر* *mar*, *موا* *muwá*; *هو* *ho*, *هوا* *huwá*.

‘take,’ لي ‘do,’ ڪر ‘give,’ دي ‘sew,’ سي ‘give,’ جي
are obtained by rejecting the affix آ from the masculine
singular, as from پيا *piyá*, پي; جيا *jiyá*, جي; ليا *liyá*, لي
ڪيا *kiyá*, ڪي; ديا *diyá*, دي; سي *siyá*, سي

The preterites of the verbs are precisely the same as
the past participles, both in number and gender.

ٻٽ pass, happen, <i>v.n.</i>	ٻڻ be prepared, made, built, become, be (<i>bandá</i> , <i>v.a.</i>)
ٻٽ twist, <i>v.a.</i>	
ٻڄ be sounded, played, beaten (<i>bajá</i> , <i>v.a.</i>)	ٻڻ knit, weave, <i>v.a.</i>
ٻڄ be extinguished (<i>bujhá</i> , <i>v.a.</i>)	ٻڻ weave, intertwine, <i>v.a.</i>
ٻڄ be saved, escape (<i>bachá</i> , <i>v.a.</i>)	ٻهر fill, <i>v.a.</i> ; heal, <i>v.n.</i>
ٻڄ be spread (<i>bichhá</i> , <i>v.a.</i>)	ٻهٽ close, be joined, <i>v.n.</i>
ٻخش bestow, forgive, <i>v.a.</i>	ٻٽ be roofed; be paid; be filled (<i>pát</i> , <i>v.a.</i>)
ٻڊ wager, <i>v.a.</i> [as <i>shart</i>].	ٻٽ lie down, fall, <i>v.n.</i>
ٻس dwell; be scented (<i>basá</i> , <i>v.a.</i>)	ٻڙهه read, repeat, say, <i>v.a.</i>
ٻڪ prate, chatter, <i>v.n.</i>	ٻڪ be cooked, ripened (<i>paká</i> , <i>v.a.</i>)
ٻڪ be sold, sell (<i>bech</i> , <i>v.a.</i>)	ٻل be reared, thrive (<i>pál</i> , <i>v.a.</i>)
	ٻهٻ fit; be applied, <i>v.n.</i>

پھر turn, return, roam

(*phirá*, v.a.)

پھل bear fruit, v.n.

تک stare at, v.a.

تل fry, v.a.

تھک be tired, v.n.

تک stop, settle (*tiká*, v.a.)

تل give way; disappear,
pass, v.n.

جڑ fix; stud, set, v.a.

جڑ be joined; be mended
(*jor*, v.a.)

جل burn, be jealous (*jalá*,
v.a.)

جم germinate; be frozen,
collected, adhered (*jamá*,
v.a.)

جن be delivered of a child
(*janá*, v.a.)

جھڑ fall off (*jhár*, v.a.)

جھک bend down, stoop
(*jhuká*, v.a.)

جھل fan, v.a.

جي live, exist, maintain
(*jilá*, v.a.)

چر graze (*chará*, v.a.)

چر be torn, be split, be
lanced (*chír*, v.a.)

چڑ be irritated (*chirá*, v.a.)

چڑھ ascend, mount, rise,
v.n.

چگ peck [as a bird], v.a.

چل move, go, blow, v.n.

چن gather, pick, choose, v.n.

چو leak (*chuwá*, v.a.)

چھپ be printed (*chháp*,
v.a.)

چھپ } hide, lurk, disap-
چھپ } pear (*chhipá*, v.a.)

چھٹ get loose, be released
(*chhor*, v.a.)

چھد be pierced (*chhed*, v.a.)

چھک be satisfied; harassed
(*chhaká*, v.a.)

چھو touch, feel, *v.a.*

دب be pressed down,
snubbed ; be abated
(*dabá*, *v.a.*)

دھر place, keep, *v.a.*

ڈٹ stop, *v.n.*

ڈر fear, be afraid (*dará*, *v.a.*)

ڈس sting, bite, *v.a.*

ڈھل be cast [as metal] ;
roll, decline (*dhál*, *v.a.*)

رُک stop, be prevented, en-
closed (*rok*, *v.a.*)

رہ stop, stay, live, *v.n.*

سج be prepared, fitted, *v.n.*
and also *v.a.*

سڑ rot (*sará*, *v.a.*)

سن hear, *v.a.*

سہم bear, endure, *v.a.*

سی sew, stitch, *v.a.*

کت be cut, be broken,
pass (*kát*, *v.a.*)

کڑھ grieve, mourn (*kurhá*,
v.a.)

کس tighten ; assay, *v.a.*

کھل blow [as a flower], *v.n.*

کھل be opened, be cleared
up, be disclosed (*khol*, *v.a.*)

گر fall, drop (*girá*, *v.a.*)

گڑ be buried (*gar*, *v.a.*)

گڑھ hammer [metals] ;
form, *v.a.*

گل melt ; be softened (*galá*,
v.a.)

گن count, number, *v.a.*

گھٹ lesson (*ghatá*, *v.a.*)

گھس be rubbed, *v.n.* ; rub,
v.a.

گھس enter, *v.n.*

گھل dissolve (*ghol*, *v.a.*)

لُٹ be plundered (*lút*, *v.a.*)

لد be laden (*lád*, *v.a.*)

لڑ fight, quarrel, *v.n.* and *v.a.*

لکھ write, <i>v.a.</i>	مر die (<i>márdál</i> , <i>v.a.</i>)
لگ be applied ; begin (<i>lagá</i> , <i>v.a.</i>)	مُڑ turn back (<i>mor</i> , <i>v.a.</i>)
مٹ be effaced (<i>mitá</i> , <i>v.a.</i>)	مِل meet, be mixed (<i>milá</i> , <i>v.a.</i>)
مچ be made or produced [as a noise, etc.] (<i>machá</i> , <i>v.a.</i>)	نِیہ serve, be performed, <i>v.n.</i>
	هَل shake, move ; tame (<i>hilá</i> , <i>v.a.</i>)

Words affected by long vowels.

باس scent, perfume (<i>bas</i> , <i>v.n.</i>)	پھیل be spread, diffused, (<i>phailá</i> , <i>v.a.</i>)
بُوجھ understand, compre- hend, <i>v.a.</i>	پیتھ enter (<i>pait'hál</i> , <i>v.a.</i>)
بیل roll out, <i>v.a.</i>	پیر swim, <i>v.n.</i>
بھاگ flee, run away, <i>v.n.</i>	تاڑ understand, guess, <i>v.a.</i>
بھیگ be wet (<i>bhigo</i> , <i>v.a.</i>)	تاك stare at (see تَك).
بھیج send, transmit, <i>v.a.</i>	تول or تول weigh, balance, <i>v.a.</i>
پھاڑ tear, <i>v.a.</i> (<i>phat</i> , <i>v.n.</i>)	تُوم card, separate [wool or cotton, with fingers], <i>v.a.</i>
پُوک blow, set on fire, <i>v.a.</i>	تھام support ; protect, <i>v.a.</i>
پُول blossom ; swell, <i>v.n.</i>	تھوپ heap up ; plaster, <i>v.a.</i>
پُوت be broken (<i>phor</i> , <i>v.a.</i>)	

تھوک spit, <i>v.a.</i>	چاٹ lick, lap, <i>v.a.</i>
تاپ paw with the fore-foot [as a horse], <i>v.n.</i>	چاہ desire, love, like, wish, <i>v.a.</i>
تال to evade, <i>v.a.</i>	چور break to atoms, <i>v.a.</i>
ٹوٹ break (<i>tor</i> , <i>v.a.</i>)	چوس suck, <i>v.a.</i>
توک interrogate, accost, <i>v.a.</i>	چوک err, miss, <i>v.n.</i>
تھاس stuff, cram, <i>v.a.</i>	چوم kiss, <i>v.a.</i>
تھوک (see تھونک).	چھان sift, <i>v.a.</i>
تھوس (see تھاس).	چھوٹ get loose, drop from (<i>chor</i> , <i>v.a.</i>)
تھیل shove, push, <i>v.a.</i>	چھوڑ let go, discharge, <i>v.a.</i>
تیس throb, <i>v.n.</i>	چھیت scatter, sprinkle, <i>v.a.</i>
ٹیک prop, support, <i>v.a.</i>	چھیڑ irritate, vex, touch, <i>v.a.</i>
جان know, suppose, <i>v.a.</i>	چھین snatch, <i>v.a.</i>
جوت yoke; till, <i>v.a.</i>	چپ stick together, <i>v.a.</i>
جوڑ join, clasp [the hands], <i>v.a.</i>	چیت remember, think, <i>v.a.</i>
جھاڑ sweep, dust, <i>v.a.</i>	چیخ scream, <i>v.n.</i>
جھول swing, <i>v.n.</i>	چیر rend, split, cleave, <i>v.a.</i>
جھوم wade, <i>v.n.</i>	داب press, squeeze (<i>dab</i> , <i>v.n.</i>)
جیت win, conquer, <i>v.a.</i>	دوڑ run, <i>v.n.</i>
چاب chew, masticate, <i>v.a.</i>	

دُوه milk, *v.a.*

دیکه look at, see, *v.a.*

ڈال put, throw, cast, pour,
v.a.

روته be cool [with a friend].

روس be displeased, *v.n.*

رول select, pick, *v.a.*

ریت file, *v.a.*

ریل shove, push, *v.a.*

سوج swell, *v.n.* [*v.n.*

سوجه be visible, be seen,

سوچ consider, meditate, *v.a.*

کوٹ pound, beat, *v.a.*

کود leap, jump, *v.n.*

کوس curse, *v.a.*

کوٹ wind [as a watch],
v.a. ; cry, *v.n.*

کھود dig, delve; search, *v.a.*

کھوت pluck, pick, *v.a.*

کھول boil, *v.n.*

کھول open, untie, *v.a.*

کھیج be angry, *v.n.*

کھیل play, sport, *v.a.*

گاڑ bury ; fix, *v.a.*

گھوت glaze, *v.a.*

گھپ mix, mingle [paste].

لاد load, lade, *v.a.*

لوت plunder; squander, *v.a.*

لوت wallow, roll about, *v.n.*

لوت turn over, *v.a.* ; return,
v.n.

لیپ plaster, *v.a.*

لیت repose, lie down, *v.n.*

لیس plaster, smear, *v.a.*

مان mind, obey, *v.a.*

مُوج shut, *v.a.*

موڑ twist, bend, *v.a.*

ناچ dance, *v.n.*

نوج scratch, claw, *v.a.*

وار go round ; sacrifice, *v.a.*

هار lose, be overcome, *v.a.*

هُول goad, thrust, *v.a.*

The ن in the following words is nasal.

رنگ colour, dye, *v.a.*

مُند be shut, closed, *v.n.*

مُنت be shaved, *v.n.*

هنس laugh, *v.n.*

آنت fill up [as well], *v.a.*

آنک fix a value, *v.a.*

آینچ draw, *v.a.*

بانت share, distribute, *v.a.*

باندھ tie, bind, fasten, unite,
(*bandh*, *v.n.*)

بھونک bark, *v.n.*

بھونک stab, *v.a.*

پانس manure, *v.a.*

پونچھ wipe, *v.a.* [*v.a.*

پھاند jump over; ensnare,

(پھوک see),

پھینچ rinse, squeeze, *v.a.*

پھینک throw, fling, *v.a.*

ٹانک stitch; note, *v.a.*

ٹانگی to hang up [by a
string, etc.], *v.a.*

ٹونگ peck, nibble, *v.a.*

ٹھونک strike, knock, drive
in, *v.a.*

جانچ examine, try, *v.a.*

جھانک peep at, spy, *v.a.*

جھونک cast, throw in, *v.a.*

چھانت prune, clip, *v.a.*

چونک start, boggle, *v.n.*

چھینک sneeze, *v.n.*

دھانس cough [as a horse],
v.n.

دھونک blow [with bel-
lows], *v.a.*

ڈانت snub; cork; threat,
v.a.

ڈھانپ cover, conceal, *v.a.*

ڈھونڈھ seek, search for, *v.a.*

روندھ trample, ride over, <i>v.a.</i>	کھینچ , کھینچ , کھینچ pull, draw, tighten; delineate, <i>v.a.</i>
رینک bray [as an ass], <i>v.n.</i>	
رینگ creep, plod, <i>v.n.</i>	گانتھ tie, join, stitch, <i>v.a.</i>
سوئپ commit, intrust, <i>v.a.</i>	گانس pierce, spit [as a fowl, etc.] <i>v.a.</i>
سونگھ smell, <i>v.a.</i>	گونده knead; plait, <i>v.a.</i>
سینچ water [trees, etc.], <i>v.a.</i>	گونج resound, hum, <i>v.n.</i>
سینک toast, warm, <i>v.a.</i>	گھونٹ strangle, <i>v.a.</i>
کانپ shiver, tremble, <i>v.n.</i>	مانج scour, scrub, clean, <i>v.a.</i>
کانکھ grunt, <i>v.n.</i>	مانگ ask for, require, <i>v.a.</i>
کونچ prick, gore, <i>v.a.</i>	نانده begin, <i>v.a.</i>
کوندھ lighten, flash, <i>v.n.</i>	نانگھ cross, leap over, <i>v.a.</i>
کھانڈ pound; excavate, <i>v.a.</i>	هائپ pant, <i>v.n.</i>
کھانس cough, <i>v.n.</i>	هانک drive, <i>v.a.</i>
کھونچ } thrust, stuff, <i>v.a.</i>	
کھونس }	

Note.—All the preterite perfect and also the present tenses of verbs are obtained by adding to the end of the past or present participle masculine singular, the word هون for the first, and هي for the second and third per-

sons ; as **مَينَ اُتْهَا هُون** 'I have risen ;' **تُو اُتْهَا هَي** 'thou hast risen ;' **هَيْنَ** 'he has risen ;'—for the first and third persons, and **هَو** for the second person plural ; as **هَم اُتْهَي هَيْن** 'we have risen ;' **هَم اُتْهَي هَيْن** 'they have risen ;' **تُمْ اُتْهَي هَو** 'you have risen ;' and as **مَينَ اُتْهَا هُون** 'I am rising ;' **هَم اُتْهَي هَيْن** 'he is rising ;' **هَم اُتْهَي هَيْن** 'we are rising ;' **تُمْ اُتْهَي هَو** 'you are rising ;' **هَم اُتْهَي هَيْن** 'they are rising.'

The feminine forms, both singular and plural, of the tenses are obtained by simply adding to the feminine participles singular, the same words **هُون**, **هَي** and **هَيْن**, as **مَينَ اُتْهَي هُون** 'I have risen ;' **تُو اُتْهَي هَي** 'thou hast risen ;' **هَم اُتْهَي هَيْن** 'she has risen ;' **هَم اُتْهَي هَيْن** 'we have risen ;' **تُمْ اُتْهَي هَو** 'you have risen ;' and as **مَينَ اُتْهَي هُون**, **هَم اُتْهَي هَيْن**, **تُمْ اُتْهَي هَو**, **هَم اُتْهَي هَيْن**, **تُمْ اُتْهَي هَو**, **هَم اُتْهَي هَيْن**, **تُمْ اُتْهَي هَو**.

The pluperfect and also the imperfect tenses are obtained by adding to the end of the past and present participles masculine singular **تْهَا**, and to the plural **تْهَي** ; a

‘I, thou, he, had risen;’ اُتھا تھا , تُو اُتھا تھا , مَین اُتھا تھا
 ‘we, you, they had risen;’ اُتھی تھی , اُتھی تھی , اُتھی تھی
 ‘I, thou, he was rising;’ اُتھا تھا , تُو اُتھا تھا , مَین اُتھا تھا
 ‘we, you, they were rising;’ اُتھی تھی , اُتھی تھی , اُتھی تھی

The feminine forms, both singular and plural, are obtained by adding to the participles feminine singular the words اُتھی for the singular and اُتھی for the plural, as اُتھی تھی ‘I, thou, or she had risen;’ اُتھی تھی ‘we, you, or they had risen;’ and the same for the imperfect.

The plural of the imperative (which is the root) is obtained by adding to the root the affix اُو; as اُتھو ‘rise.’ (See the rule p. 19, for the additional syllable).

READING LESSONS.

یہ مرغ خوب پکا ہے this fowl is well cooked.	you تُم شہر کو جاتی تھی were going to the city.
تھول بجاتا ہے the drum is beating.	یہ کون کہتا تھا who was saying this ?
ہم نے اُسی خط لکھا تھا we had written a letter to him.	do not تُم اُسی نہ چھیڑو irritate or tease him.

Transcribe the foregoing in the Roman characters, and translate the following sentences into Hindústání in the original characters.

Put this in the reservoir.	His wound is healing up.
Untie the knot.	Turn your back.
Who was speaking to her?	She is shivering.

DISSYLLABLES.

Words of two syllables contain from three to six letters, and their syllabic division depends upon the number of letters found in the word to be divided. Thus, if a word consists of three letters, the syllabic separation takes place between the first letter (provided it be a short vowel, or a consonant affected by one) and the second; in which case the accent invariably falls upon the last syllable; as, *ادب* *a-dab''*, *خبر* *kha-bar''*, *سخي* *sa-khi''*, etc.

The syllabic division of words of four letters is either into equal or unequal parts: in the former case, the accent will fall upon the first syllable; as, *ابد* *ab''-jad*, *بالا* *bá''-lá*; and in the latter case, upon the last one, as, *كرخت* *ka-rakht''*, *تلاش* *ta-lásh''*, etc.

The first syllable of words containing five letters consists either of two or of three letters. In the former case, the accent will fall upon the last syllable; as,

خاموش *tá-láb''*, افسوس *af-sos''*, احوال *ah-wál''*, *khá-músh''*; and in the latter case, the accent falls upon the first syllable; as, توكرا *tis''-rí*, تيسري *tis''-rí*, ناشتا *násh''-tá*, *tok''-rá*, etc.

Words of six letters, if divided into equal parts, are accented upon the first syllable; as, بادشاه *bád''-sháh*, دوربين *dúr''-bín*; and if into unequal parts, the accent will fall on the latter; as, پرداخت *par-dákht''*, etc.

Note.—When the accent falls upon a syllable, whether long or short, it will be distinguished by the mark (") placed immediately after the syllable; but this applies only to words written in the Roman character.

It must also be particularly borne in mind that the accent, although it slightly softens the sound of unaccented vowels, in no case interferes with their *quantity*, particularly of that of *long* ones.

Words of three letters accented on the last syllable, as *a-dab''*, *kha-bar''*.

Note.—The learner is requested to see page 20 for the use of orthographical marks.

ادب institute, deference	خبر f. news, report (<i>samá-</i>
(<i>ká'ida</i>).	<i>chár</i> , f.)

بہن *f.* sister (*hamshira*, *f.*)

خجل *ashamed* (*sharminda*).

بہت much, every, too
much, many.

دہم the tenth (*daswán*).

صفت *f.* praise, quality
(*ta'rif*, *f.*)

کہاں where? whither?
(*kahán*).

کرچ *f.* a kind of sword.

دھل a kind of drum (*dhol*).

ہنر art, ingenuity (*fan*).

سچیت attentive (see
(*سچیت*)).

مضر pernicious, unwhole-
some.

تُرک pomp, splendour
(*shán*, *f.*)

سبک light, frivolous
(*halká*).

بڑا large, great, elder; very
(*buzurg*).

سزا *f.* punishment, one's
desert.

بنا *f.* foundation, basis
(*páya*).

کیا did, or did do, I, etc.

and we, etc.; act, action

خدا God (*alláh*).

اجی a kind of interjec-
tion; as, 'Here! I say!'

but addressed rather to
inferior persons.

سخی liberal, generous
(*faiyáz*).

اسی to this same [inflec.]

سٹری mad (*dívána*).

اُسی to that same [inflec.]

چھری *f.* a knife (*cháku*).

عدو enemy (*dushman*).

رفو darning.

کسو any, some [inflec.]

لہو blood (*khún*).

پري beyond, yonder.

تلي below, underneath
(*niche*).

اِسي this, to this (*is ko*).

جِسي whom (*jis ko*).

اُسي that, to that (*us ko*).

سُني we, you, they heard.

چلو walk, or go ye.

مکو night-shade.

لکھو write ye.

ملو meet ye.

اُتھو get ye up.

سُنو hear ye.

READING LESSONS.

تُو خجل نہ ہو be not thou
ashamed.

اُس کا گھر کدھر ہے where
is his house?

کوئی مُضر چیز نہ کھاؤ do
not eat any (*koi*) thing
unwholesome.

اِجی تُم کہاں تھی I say,
where were you?

اُسی کو دو give to that
same person.

کِسو کو نہ دو don't give to
any one.

Transcribe the foregoing, and translate the following sentences, as before.

Where are you going?

What is to-day's news?

This is the command of God.

He is a liberal man.

The knife is very sharp.

Our enemy is sleeping.

Words of four letters accented on the last syllable, as *ta-lásh''*, *ka-báb''*.

تَلَّاش *f.* search, inquiry.

كَبَاب roast meat.

حِسَاب calculation, ac-
counts (*shumár*).

شِكَار hunting, prey, game.

غُلَام a slave (*chelá*).

گَمَان thought, fancy, sus-
picion.

دَلِيل *f.* proof, testimony.

نَهَيْن *nah'in*, no, not did not.

ضُرُور necessary, expedient.

عُرُوس *f.* bride (*dulhan*, *f.*)

گِلِيم *f.* blanket (*kamlí*, *f.*)

نِشِمين seated on, dwelling
in [in comp.]

بِدُون besides, without
(*baghair*).

هِنُود Hindoos [pl. of
Hindoo].

رُسُوم fees, emoluments of
office.

قُصُور defect, fault, want of.

گُزِير remedy, alternative
(*'iláj*).

مُهِيب formidable, awful
(*haulnák*).

اَدِهِيتر a middle-aged person.

نَشِيب descent, declivity
(*n'ich*).

دِرِيع sorrow, withholding
(*afsos*).

دَلِير bold, brave (*bahádur*).

سُچِيت attentive, cautious
(*samajhdár*).

گُلِيل *f.* a pellet-bow (*ghulel*).

الُول *f.* frisking [of a horse].

پَتْرُوس vicinity, neighbour-
hood (*hamsáya*).

زَروگ healthy, salubrious (<i>tandurust, sálīh</i>).	قَرول a sportsman.
نِچوڑ the end of an affair (<i>intihá</i>).	بلور a crystal stone.
گروہ <i>f.</i> a band, company (<i>jamá'at, f.</i>)	سُڈول well-shaped (<i>khush-numá</i>).
ڈکیت a robber, pirate (<i>kazzák</i>).	درخت a tree (<i>per</i>).
ڈھلیٹ a shield-bearer; a constable.	برنج rice (<i>chánwal</i>).
پھکیت a gymnast.	نِشست <i>f.</i> sitting (<i>baithak, f.</i>)
چڑیل <i>f.</i> a female demon; a hag.	بلند high, tall (<i>únchá</i>).
طفیل by the means or agency of.	ترنج a citron.
بغور attentively.	بہشت <i>f.</i> paradise (<i>jannat, f.</i>)
	گرفت <i>f.</i> taking, seizing.
	بزرگ a grandee, an elder (<i>bará</i>).
	فروخت <i>f.</i> sale.

READING LESSONS.

اس کباب کی بو بہت	میرا گمان اُس کی بہن
خوب ہے the roast	پر تھا I suspected his
meat smells very nice.	sister.

تمھارا باپ تخت نشین your father is a reigning monarch.	هماري پڙوس کي لوگ our neighbours are virtuous people.
تمھارا گھوڙا الڙو مين ھي your horse is frisking.	آپ کي طفيل سي by your agency.

Transcribe the foregoing, and translate the following sentences, as before.

Have you any proof?	Look at it attentively.
Whose fault is it?	It is a tall tree.
He is a bold man (<i>ádmi</i>).	In our yesterday's sale.

Words of four letters accented on the first syllable, as *á''-yá*, *bá''-já*.

آيا came, I, thou, he.	آو come ye.
باڃا music [instrumental].	هارو lose ye.
پاني water.	ايفا fulfilling a promise.
خالي empty, mere.	گيلا wet, damp, moist (<i>tar</i>).
بالو <i>f.</i> sand (<i>ret</i> , <i>f.</i>)	سيپي <i>f.</i> a shell (<i>sadaf</i>).
قابو opportunity (<i>danw</i>).	سيڙهي <i>f.</i> a ladder, stair.
آئي came, we, you, they.	پيلو the name of a tree ;
ھاري lost [a game] we, you, they.	also of a song.
	ليمبو lemon (<i>limún</i>).

پاچھي behind, in the rear,
after.

نيچي beneath, under,
down (*tale*).

چھينو snatch ye.

سيکھو learn ye.

جھوٹھا liar, false (*darogh-*
go).

سوکھا dry (*khushk*).

اُوني woollen.

خوبی *f.* goodness, beauty.

بھولي forgot, we, etc.

چوکی committed an error,
a mistake, we, etc.

بھولو forget ye.

چومو kiss ye.

ٹیڑھا crooked, bent.

کھیترا a small village.

تیزی *f.* sharpness, strength
(*ábdarí, f.*)

نیکی *f.* goodness, virtue
(*khúbí, f.*)

بھیدو one who knows the
secret of another.

گیسو side-lock, ringlet
(*zulf*).

پھیری turned or returned,
we, etc.

دیکھی saw or looked, we,
etc.

پھيرو turn or return ye.

دیکھو see or look ye.

چھوٹا little, short, small
(*nannhá*).

سونا gold ; to sleep, v.
(*tilá*).

بولی *f.* language, dialect
(*zabán, f.*)

روٹی *f.* bread ; living
(*nán, f.*)

جورو *f.* wife (*kabíla*).

لہو blood (*khún*), see لہو.

توڑی broke, we, etc.

جوڑي mended or arranged, we, etc.	چنگل claw, talon (<i>panja</i>).
بولو speak, say, tell ye.	گندم wheat (<i>gihún</i>).
کھولو open ye.	بہتر better, excellent (<i>ba- hut achchhá</i>).
ایسا thus, like this, as, so.	رشوت <i>f.</i> bribe [<i>ráshi</i> , giver, <i>murtashí</i> , receiver of bribe].
میلا dirty, defiled.	کشمش <i>f.</i> raisins.
ایسی <i>f.</i> (see ایسا).	گرگت chameleon.
تھیلی a purse [تھیلا a bag].	ترہٹ the name of a dis- trict.
بونا a dwarf (<i>past-kad</i>).	دلہن <i>f.</i> bride (<i>'arús</i> , <i>f.</i>)
چوڑا wide, broad (<i>'aríz</i>).	گلشن a flower-garden.
کوڑی <i>f.</i> a small shell.	جنبش <i>jumbish</i> , <i>f.</i> agita- tion, motion (<i>harakat</i> , <i>f.</i>)
چوکی <i>f.</i> a chair, stool; a guard or watch.	مشکل difficult, intricate; difficulty (<i>sa'b</i>).
رغبت <i>f.</i> desire, avidity, inclination (<i>khwáhish</i> , <i>f.</i>)	بلبل <i>f.</i> nightingale.
مقصد intention, meaning (<i>murád</i> , <i>f.</i>)	ہدھد a kind of bird.
بخشش <i>f.</i> gift, gratuity (<i>in'am</i>).	اپنا one's own.
گردش <i>f.</i> going round, re- volution (<i>pher</i>).	کڑوا bitter, pungent (<i>tal^{kh}</i>).

تلخي *f.* bitterness, disgust
(*karwáhat*, *f.*)

نرمي *f.* softness, tenderness
(*muláimat*, *f.*)

ابرو *f.* the eyebrow (*bhawñ*,
f.)

گيرو a youth (*nau-jawán*).

اتكي stopped, we, etc. *v.n.*

جهتكي shook or flapped,
we, etc.

اتكو stop ye.

جهتكو shake, or flap ye.

اتنا this much, so much.

پچھلا hindermost, latter,
modern.

بكري *f.* sale, demand (*farokht*, *f.*)

هچيكي *f.* the hiccup.

بشنو one of the Hindoo
deities.

هندو a native of India who

professes the Hindoo religion.

پهسلي slid, we, etc.

جهجهكي startled we, etc.

پهسلو slide ye.

جهجهكو startle ye.

اتنا that much, or so much.

دُ بلا thin, lean.

بُهتني *f.* a she-demon, the
ugliest woman.

سُرخي *f.* redness; red ink.

اُردو the language.

جُگنو the fire fly.

اُلتني returned, *v.n.* turned,
v.a. we, etc.

كُچلي bruised or crushed,
we, etc.

اُلتو return, *v.n.* turn, *v.a.* ye.

كُچلو bruise, or crush ye.

آله an instrument, apparatus

بابت account, item, matter

آخر the end; at last.

نالِش *f.* a complaint
(*faryád*, *f.*)

پهاگن the name of a month.

چابُک *f.* a horse-whip.

پینک *f.* intoxication caused
by opium eating.

یرک ingenious, intelligent.

سُورج the sun (*áftáb*).

صُورت *f.* form, state, (*shakl*,
f.)

ریشم silk.

زیور jewels, ornament
(*gahná*).

بوسه a kiss (*bosa lena*, to
take, and *dená*, to give a
kiss).

روشن lighted, enlightened,
manifest.

حیرت *f.* astonishment,
amazement.

غیرت *f.* modesty, bashful-
ness (*sharm*).

رونق *f.* cheerfulness, gaiety.

عورت *f.* a woman.

READING LESSONS.

اُس کا مال میری ہاتھ آیا
his property came into
my hands.

باجا بجتا ہے the music is
playing.

اُسکی ہاتھ سے روٹی نہ
چھینو don't snatch the
bread out of his hand.

جُھوٹ بولنا نہ سیکھو don't
learn to tell lies.

دیکھو تو وہ کیا کرتا ہے do
see what he is doing.

اُس پر نالِش نہ کرو don't
prefer a complaint against
him.

Transcribe the foregoing, and translate the following sentences, as before.

Turn your face towards (<i>kî taraf</i>) the sun.	Crush your enemy's head.
Open her purse.	He is a thin man.
Kiss her lips (<i>munh</i>).	She is a very intelligent woman.

The *tashdíd* on the following words, besides doubling the letter upon which it is placed, serves also for the accent, as *jan''-nat*, etc.

جنت <i>f.</i> paradise, heaven (<i>bihisht</i> , <i>f.</i>)	اچھا good, as well, very well (<i>khúb</i>).
چکر <i>f.</i> a whirlpool, a kind of weapon.	سچا true, real, honest (<i>rást</i>).
دقت <i>f.</i> abstruseness, diffi- culty (<i>báríkí</i> , <i>f.</i>)	پتا the gall-bladder.
دقت <i>f.</i> abstruseness, diffi- culty (<i>báríkí</i> , <i>f.</i>)	تڙا a locust.
دقت <i>f.</i> abstruseness, diffi- culty (<i>báríkí</i> , <i>f.</i>)	بھتا Indian corn.
دقت <i>f.</i> abstruseness, diffi- culty (<i>báríkí</i> , <i>f.</i>)	کتا a dog (<i>sag</i>).
دقت <i>f.</i> abstruseness, diffi- culty (<i>báríkí</i> , <i>f.</i>)	بتي <i>f.</i> a candle, wick.
دقت <i>f.</i> abstruseness, diffi- culty (<i>báríkí</i> , <i>f.</i>)	مکھی <i>f.</i> a fly; the sight of a gun (<i>magas</i>).
مدت <i>f.</i> a space of time (<i>'arsa</i>).	بلی <i>f.</i> a she-cat [<i>biláu</i> , a he-cat].

چھٹی <i>f.</i> leave, discharge (<i>rukhsat</i> , <i>f.</i>)	مچھو <i>a</i> scorpion.
مٹھی <i>f.</i> a handful; fist.	پسو <i>a</i> flea.
پلو the border of any piece of cloth.	الو an owl; a fool (<i>chughd</i>).
تتو <i>a</i> pony (<i>yábú</i>).	چلو the palm of the hand contracted so as to hold water.

READING LESSONS.

سخی جنت میں جاتی the generous go into Paradise.	بتی روشن کرو light the candle.
آپ نے مجھ پر بڑی منت کی you have conferred a great obligation on me.	مجھے دو روز کی چھٹی ملی they gave me leave (of absence) for two days.

Transcribe the foregoing, and translate the following sentences, as before.

Whither is the dog going?	The cat's tail is moving (<i>hilti</i>).
The fly is flying (<i>urhti</i>).	The pony is running.

Words of five letters accented on the last syllable,
as *ah-wál*", *tá-láb*", etc.

احوال state, circumstance, account (<i>kaifiyat</i> , <i>f.</i>)	تلوار <i>f.</i> a sword (<i>shamsher</i> , <i>f.</i>) رنگین coloured (<i>rangá-huwá</i>)
---	---

نزدیک near, about (*pás*).

انگور grapes; granulation
in a healing sore.

دستور custom, fashion
(*ma'múl*).

اندهیر injustice (*be-insáfí, f.*)

رنگریز a dyer.

افسوس vexation; alas!

سریوش a cover, a lid
(*dhakná*).

اقرار a promise, confession,
agreement (*wa'da*).

انکار denial (*ibá*).

انجیل *f.* the New Testa-
ment.

دلگیر melancholy, low-
spirited, sorry.

دلسوز affecting, moving,
warm.

هندول a kind of song.

اندور the name of a country.

استاد a teacher, tutor
(*mu'allim*).

قرآن the sacred book of
Mohammedans.

أسلوب manner, mode, or-
der (*taur*).

خرطوم the proboscis of an
elephant (*súnd, f.*)

تالاب a pond, a reservoir of
water.

داماد son-in-law (*khwesh*).

باریک fine, slender (*patlá*)

تائید *f.* aid, assistance
(*kumak, f.*)

جاسوس a spy, emissary
(*bhedú*).

خاموش silent (*chup*).

فالیز *f.* a field of melons.

آخور *f.* refuse, offal.

ناگور name of a country.

ایراد criticism, animadver-
sion (*i'tiráz*).

مِيعَاد <i>f.</i> the time of a promise.	شَيْطَان the devil, Satan (<i>iblis</i>).
شِيرِينَ sweet, pleasant (<i>mīthá</i>).	زَيْتُون olive (<i>zait</i>).
طُوفَان deluge ; a hurricane.	قَيْطُون a gold or silver braid, or cord.
فُولَاد steel.	أَوْسَان sensation ; courage, presence of mind (<i>hawás</i>).
بِيدَار awake.	سَوَغَات <i>f.</i> rarity, present (<i>tuhfa</i>).
بِيزَار displeased, angry (<i>ná-khwush</i>).	تَوَهِين <i>f.</i> scoffing.
گُوپَال a cowherd ; one of the names of Krishna.	شَوَقِينَ fond of, desirous.
لُوهَار a blacksmith.	مَوْجُود present, existing, at hand (<i>muhaiyá</i>).
چُوبِينَ wooden, made of wood.	مَوْقُوف deferred, postponed
پِیغام a message.	نُوحِير new risen, tender.
	جُوكُوب half pounded.

Words accented upon the first syllable, as *ján''-war*, *násh''-tá*, etc.

جَانُور an animal (<i>haiwán</i>).	بِيرِل minister of state to Acbar.
نَامُور celebrated, famous.	
زِينُور a saddler.	پیشکش present, a tribute.

دیکچہ a large copper cooking vessel.

مورچہ rust; a battery.

گورخر onager or wild ass.

آسرا hope, dependence (*um-med*, f.)

ناشتا breakfast, luncheon (*házirí*, f.)

آدمی mankind; a person (*insán*).

پارسی a fire-worshipper.

آرزو *f.* wish, desire (*taman-na*, f.)

ماہرو having a face beautiful as the moon.

تیسرا third (*síwum*).

سمیتلا *f.* small-pox (*chechak*, f.)

تیسری *f.* third.

ریچہنی *f.* a she-bear.

دوسرا second (*duwam*).

سورما bold, brave (*diler*).

مُوگری *f.* a mallet.

پُوری eastern.

پیشوا a leader (*sardár*).

کیکڑا a crab (*sartán*).

دیگچی *f.* a saucepan.

گیگلی *f.* a trollop.

ٹوکرا a large basket.

چھوکرا a boy.

دوستی *f.* friendship, love.

لومڑی *f.* a fox (*rúbáh*, f.)

پیترا gymnastic step.

سیکڑا per cent. (*fí-sad*).

کونسا which? what?

جونسا which, what.

کونسی *f.* which? what?

جونسی *f.* which, what.



Words accented upon the first syllable, as *ehhán''-tan*, etc. The ن in the words is nasal.

چھانٹن <i>f.</i> cuttings.	آندھی <i>f.</i> a storm, tempest.
چھینگر a cricket.	چھینٹا a splash.
گھونگھٹ <i>f.</i> a veil (<i>nakáb</i>).	پونجی <i>f.</i> capital in trade
مینڈک a frog.	(<i>máya</i>).
کونپل <i>f.</i> a young shoot, bud.	تیندو a kind of fruit.
بینگن the egg plant (<i>bá-danján</i>).	سونٹا a club, mace.
چونسر <i>f.</i> a kind of game.	قیانچی <i>f.</i> scissors (<i>mikráz, f.</i>)
	لونڈی <i>f.</i> a slave girl (<i>bándí, f.</i>)

Words of six letters accented upon the last syllable, as *bád-sháh''*, *nár-jíl''*,* etc.

بادشاہ a king, monarch.	تانسین famous musician at
نارچیل a cocoa-nut (<i>nári-yal</i>).	the court of Acbar.
باگدور <i>f.</i> halter for horses.	مالکوس the name of a
	musical mode.

* At page 83 from line 5 to 8 a mistake has occurred in reference to the place of the accent in words of six letters. The direction should have run thus—Words of six letters, if divided into equal parts, are accented upon the *last* syllable, as, بادشاہ *bád-sháh''*, دوربین *dúr-bín''*; and if into unequal parts, the accent will fall upon the syllable consisting of four letters, as بهانکرا *bhánk''-rá*, پرداخت *par-dákht''*, etc.

دُودمان generation, race, family (<i>gharándá</i>).	کوتوال a magistrate of po- lice (<i>shahna</i>).
دُوربین <i>f.</i> a telescope; long- sighted.	پوستین <i>f.</i> a garment made of any skin.
میزبان an entertainer, a host.	فیلسوف a philosopher; intelligent.
لین دین trade, barter, trans- action (<i>mu'ámala</i>).	جونپور the name of a place. [pro. <i>jaunpur</i>].

Words accented upon the first syllable, as *bháñk''-rá*,
etc. The ن is nasal in the words.

بھانکڑا a fop, a parasite.	گھونسلہ a bird's nest (<i>áshi- yána</i>).
سینگڑا a powder-horn.	گھینچنا to pull, draw.
گھونگرو a kind of small bell.	گوندھنا to lighten, flash.
کینچوا an earthworm.	

Words of six letters accented upon the last syllable, as
bar-khást'', *par-dákht''*, etc.

برخواست <i>f.</i> recalling, or re- moving from office; rising.	پرداخت <i>f.</i> patronizing.
برداشت <i>f.</i> endurance, pa- tience.	دریافت <i>f.</i> conceiving; en- quiring.

READING LESSONS.

اُس کی نزدیک نہ جاؤ	یہ کیا جانور ہے	what
don't go near him.	animal is it?	
افسوس ہم نے اُسی نہ دیکھا*	تلوار کو مورچہ لگا	the sword
alas! (or we are sorry)	has become rusty.	
we did not see her.	بیربل نے بادشاہ سے کہا	
do	Bírbal said to the King.	
انجیل کی توہین نہ کرو		
not scoff at the Bible.		

Transcribe the preceding, and translate the following sentences, as before.

The custom of that city is	Tánsain was a great mu-
a good one.	sician (<i>músikí-dán</i>).
Be silent. [now (<i>abhí</i>).	He is fond of singing (<i>rág</i>).
Send him a message just	Our host is a liberal man.

WORDS OF TWO SYLLABLES.

The following roots of verbs containing two syllables,

* The negative particle نہ is used in all the tenses and moods except those formed of the present participle, in which نہین is alone used; this particle rejects from the present tenses the auxiliaries, as وہ نہین جاتا 'he does not go,' instead of نہین جاتا ہی. The word مت is used in the imperative mood, but only by school mullás and Hindoos of Dilhí. See "Daryá-i-Latáfat," p. 184; a Hinústání Grammar, by Inshá-allá-Khán.

require for their infinitives, and their past and present participles, the same affixes as serve for words of one syllable [see page 70]; as *اُبَلْنَا* *ubalná*, *اِترَانَا* *itráná*, *اَلَاپْنَا* *alápná*, etc. When a root containing three letters ending in a consonant admits the affix *آ* *á* for the past participle, the final letter of the root, while assuming to itself the vowel-point of the affix [see p. 19], rejects that of its preceding letter; as from *اُبَل* *ubal*, *اُبَلَا* *ublá*, etc. But roots ending in a vowel, as *بَتَا* *batá*, or roots containing more than three letters ending in a consonant, as *اَلَاپ* *aláp*, or ending in a vowel, as *اِترَا* *itrá*, admit the *آ* in a similar manner as the roots of one syllable, as *بَتَايَا* *batáyá*, *اَلَاپَا* *alápá*, *اِترَايَا* *itráyá*, etc. See page 71.

Words accented on the last syllable, as *u-bal''*, *u-bhar''*, *u-thá''*, etc.

<i>اُبَل</i> boil [anything] (<i>ubál</i> , v.a.)	<i>اُجُر</i> become desolate (<i>ujár</i> , v.a.).
<i>اُبِهَر</i> rise up, depart (<i>ubhár</i> , v.a.)	<i>اُچِت</i> be separated, slip, v.n.
<i>اُتَر</i> descend, pass over, be abated (<i>utár</i> , v.a.)	<i>اُچِهَل</i> leap, bound (<i>uchhál</i> , v.a.)
<i>اُتِك</i> stop, be prevented (<i>atká</i> , v.a.)	<i>اُكْس</i> be excited, moved (<i>uksá</i> , v.a.)

اُکھڑ be rooted up (<i>ukhár</i> , v.a.)	پلٹ return, retreat (<i>pal-tá</i> , v.a.)
اُگل spit out, refund, v.a.	پھٹک winnow, dust, v.a.
اُلت be reversed, turned over, v.n.; pervert, v.a. (<i>ultá</i> , v.a.)	پھڑک flutter, vibrate (<i>phar-ká</i> , v.a.)
اُمد overflow, be poured out (<i>umdá</i> , v.a.)	پھسل slide, slip (<i>phislá</i> , v.a.)
بدل change, alter, v.a.	پہن or پہر put on, clothe, wear, dress, v.a.
برس rain (<i>barsá</i> , v.a.)	ترس long for, desire; pity (<i>tarsá</i> , v.a.)
بگڑ be spoiled, be offended (<i>bigár</i> , v.a.)	ترپ flutter, palpitate, be agitated, v.n.
بلگ be separated (<i>bilgá</i> , v.a.)	ٹپک drop, drip (<i>tapká</i> , v.a.)
بھٹک go astray, wander (<i>bhatká</i> , v.a.)	ٹھہر be chilled, be benumbed, v.n.
بھڑک start, be inflamed (<i>bharká</i> , v.a.)	ٹھل walk about, ramble (<i>tahlá</i> , v.a.)
پٹک dash, throw down with violence, v.a.	ٹھہر stop, wait, stay, be determined (<i>thahrá</i> , v.a.)
پرکھ inspect, examine, v.a.	جکڑ tighten, bind, tie, v.a.
پگھل be melted, melt (<i>pigh-lá</i> , v.a.)	جھڑک browbeat, speak snappishly, v.a.

جھگڑ wrangle, quarrel, *v.a.*

چپٹ be flattened (*chaptá*, *v.a.*)

چپک stick, adhere (*chip-ká*, *v.a.*) *chapak*, collapse.

چمک glitter, shine (*cham-ká*, *v.a.*)

چھٹک be scattered, be spread (*chhitká*, *v.a.*)

چھڑک sprinkle, scatter, *v.a.*

چھپک whistle [as a bird], *v.n.*

دھڑک palpitate (*dharká*, *v.a.*)

دھنک card, comb, *v.a.*

ڈھلک roll, spill (*dhalká*, *v.a.*)

رگڑ rub, scour, *v.a.*

سُدھر be corrected, mended, adjusted (*sudhár*, *v.a.*)

سرك move, remove (*sarká*, *v.a.*)

سِسک sob, *v.n.*

سُگ light, burn without flame (*sulgá*, *v.a.*)

سِمٹ contract, shrink (*samet*, *v.a.*)

سَمجھ comprehend, understand, *v.a.*

سَمهل be supported, be held up (*samhál*, *v.a.*)

کتر clip, cut out, *v.a.*

کچل bruise, crush, *v.a.*

کڑک crack, thunder, *v.n.*

کسک suffer pain, pain, *v.n.*

کھٹک rankle, offend, *v.n.*

کھرچ scrape, *v.a.*

گذر to pass; die, *v.n.*

گرج thunder, roar, *v.n.* [as cloud].

لچک spring, bend (*lachká*, *v.a.*).

لرز shake, tremble, *v.n.*

مچل be perverse, *v.n.*

مِسک be torn, rent, *v.n.*

نِڪل issue, come out (<i>nikál</i> , v.a.)	نِگَل swallow, gulp down, v.a. نِہتر bend, stoop (<i>nihurá</i> , v.a.)
--	---

اُٹھا lift or raise up, remove, take away, v.a.	ستا tease, fret, trouble, v.a.
بُٹا point out, show, v.a.	سُنا tell, inform, cause to hear, v.a.
بُلا call, v.a.	سُکھا (سُکھلا) dry (<i>súkh</i> , v.n.)
بُھنا change [money], v.a.	لگا apply, join, add, fix; direct (<i>lag</i> , v.n.)
پرو thread, string, v.a.	نہا bathe oneself (<i>nahlá</i> , v.a.)
دِکھا shew (<i>dikáí de</i> , v.n.)	

Words accented on the first syllable, as *it''-rá*, *bar''-má*,
etc.

اِترا behave affectedly, v.n.	تِرا grumble, murmur, v.n.
اوٹا boil (<i>aut</i> , v.n.)	جُھٹلا falsify, belie, v.a.
بِٹھا (بِٹھا) cause to sit, set, (<i>baith</i> , v.n.)	جُھنجھلا be peevish, rage, v.n.
برما bore, v.a.	چلا scream, shriek, v.n.
بھرا slake [lime], v.a.	دُھرا fold, double, repeat, v.a.
پچھتا regret, repent, v.n.	سہلا rub, stroke, v.a.
تُٹلا lisp, v.n.	شرما be ashamed, bashful, v.a.

فرما order, command, <i>v.a.</i>	لنگڑا limp, <i>v.n.</i>
كفنا cover with ashroud, <i>v.a.</i>	لہرا tantalise; undulate, <i>v.a.</i>
گھبرا be confused, alarmed, <i>v.n.</i>	مُرجھا wither, droop, <i>v.n.</i>
للچا long, <i>v.n.</i>	هکلا stammer, falter, <i>v.n.</i>

Words accented on the last syllable, as *a-láp''*, *ba-ghár''*;
un-del'', *pah-chán''*, etc.

الاپ tune (the voice), <i>v.a.</i>	خراڊ turn [in a lathe] <i>v.a.</i>
بگھار season, <i>v.a.</i>	خرید purchase, buy, <i>v.a.</i>
پُکار call out, cry out, <i>v.n.</i>	ڈھکیل shove, push, <i>v.a.</i>
تراش cut, clip, shave, <i>v.a.</i>	سڊھار go, depart, set off, <i>v.n.</i>
تتول grope, search for by feeling with the fingers, <i>v.a.</i>	کھدیتر pursue, hunt, <i>v.a.</i>
جھٹال see جھٹلا .	گھسیٹ drag, pull, <i>v.a.</i>
	مڑوڑ twist, writhe, gripe, <i>v.a.</i>
	نچو wring, squeeze out, <i>v.a.</i>

اُنڈیل (اُلینڈ) pour, <i>v.a.</i>	چمکار coax, soothe, whee- dle, <i>v.a.</i>
انواس rinse, <i>v.a.</i>	
پہچان know, recognize, <i>v.a.</i>	سنوار prepare, dress, deco- rate, <i>v.a.</i> [v.a.]
تحصيل to collect [as a tax] <i>v.a.</i>	کھنکھار expectorate, hem,

كهنګال wash, rinse, <i>v.a.</i>	لكار call, challenge, <i>v.a.</i>
گذران present, offer, <i>v.a.</i>	

Note.—The learner has already been informed at page 79 how to form the past (*mází*) and present (*hál*) tenses (*seghe*) of the verb (*fi'l*); and all therefore that now remains for him to know is the formation of the future (*mustakbil*) tenses and the imperative (*amr*) mood.—The future tenses are formed by adding to the root the affixes اونا *úngá* for the first, and اينا *egá* for the second and third persons masculine singular; as, اترونا *main utrúngá*, اترتو *tú utregá*, اتره *wuh utregá*, 'I, thou, he shall, wilt, or will descend;' and اينكي *enge* for the first and third persons, and اوگي *oge* for the second person plural, as اترينكي *ham utreñge*, اتروگي *tum utroge*, اتره *wuh utreñge*. For the feminine singular the final ا in the affix for the masculine singular is changed into ي *i*; as اترونكي *main utrúngi*, اترتو *tú*, اتره *wuh utregi*; and for the feminine plural the final ي *e* in the affix for the masculine plural is changed also into ي *i*; as اترينكي *ham utreñgi*, اتروگي *tum utrogi*, اتره *wuh utreñgi*.

The imperative is formed by adding to the root (which is itself the imperative of the second person sin-

gular), the affix *اُون* *ún* for the first person, and *ي* *e* for the third person singular; as *مَين اُتُون* *main utrún*, 'let me descend,' *تُو اُتر* *tú utar*, 'descend thou,' *وُه اُتر* *wuh utre*, 'let him or her descend;' and *اين* *en* for the first and third persons, and *او* *o* [see page 19] for the second person plural, as *اُترين هم* *ham utren*, *تُم اُترو* *tum utro*, *وُه اُترين* *wuh utren*. But when a root ends in a vowel, the euphonic *و* intervenes between it and the affixes for the third person singular, and also for the first and third persons plural; as from *جا* 'go,' *رو* 'weep,' *پيوي* *rowe*, *رووي* *rowe*, *جاي* *jae*, 'drink'—*جايوي* *jae*, *پيوي* *piwe*, and *جايوين* *jaewen*, *رووين* *rowen*, *پيوين* *piwen*. Sometimes the *و* is optionally omitted as *جاي* *jae*, *روي* *roe*, *پي* *pie*; *جايين* *jaen*, *روين* *roen*, *پييين* *piyen*.

The final letter *ي* in the two roots *دي* 'give,' and *لي* 'take,' is dropped in the formation of their future tenses and of the imperative moods (with the exception of the second person singular, which is itself the root), as *مَين دُونگا* *main dúngá*, *وُه ديگا* *tú, wuh degá*, *هم دينگي* *ham denge*, *تُم دوگي* *tum doge*, *وُه دينگي* *wuh denge*; and *مَين دُون* *main dún*, *وُه دي* *wuh de*, etc.; but the retention of the *ي* (in which case the euphonic *و* between it and the affixes must intervene) is not altogether ungrammatical; as *مَين ديُونگا* *main dewúngá*,

(تم دیوگی), ہم دیوینگی; *tú, wuh dewegá*; تو, وہ دیوگا
 ہم دیوین; وہ دیوی, تودی, (میں دیوں) and; وہ دیوینگی
 وہ دیوین, (تم دیو).

The aorist or general future (*muzáari*) is just the same as the imperative mood, the only exception being in the second person singular, for in the latter, the root of the verb stands for the second person, while in the former the singular number for the third person is also used for the second person; as *مَیں اُتروں* 'I may, should, would, might descend,' *تو or وہ اُتری* 'thou or he mayst, wouldst, shouldst, mightest,' or 'may, should, would, might descend.'

READING LESSONS.

تم سیتڑھی پرسی نیچی اُترو
 descend or come down
 from above the ladder.

مُجھی کچھ دلیل بتاؤ
 show
 me some proof.

تم کدھر جاوگی
 where will
 you go to?

میں اس پر پانی ڈالوں
 may I pour water on it?

آج مینہ برسیگا
 it will rain
 to-day.

بادشاہ نی اُس سی ایسا
 the king com-
 manded him thus, or said
 to him thus.

بادل بہت گرجتا ہی
 the cloud (it) thunders
 very much.

اس درخت کی کوئیل
 the bud burst out
 from this tree.

Transcribe the preceding, and translate the following sentences, as before.

They returned from the city.	May I write the account?
The fire is kindling.	Do you know him?
He will be confused.	Let him go.

Note.—The respectful form of the imperative is obtained by adding *ye* to the roots ending in a consonant, as *اُتري*; and *iye* to the roots ending in a vowel, as *لائي*. Exceptions to this rule are the following roots, to which alone *jiye* or *je* is added. They are *پي*, *هي*, *سي*, *دي*, *لي*, *كر*, *پي*; as *پيچي*, *هيچي*, *سيچي*, *ديچي*, *ليچي*, *كيجي*, *پوچي*. With these imperatives the words used instead of the personal pronoun 'you,' are *جناب* 'majesty,' *حضرت* 'excellency,' *صاحب* 'sir;' as *رحم کيچي حضرت* 'be pleased to have mercy, your majesty,' etc. Sometimes *و* is substituted for the final *ي* in the affixes, as *لايو*, *لائيگا*, *پيچيو*; or *گا* is added to it, as *پيچيگا*.

THREE SYLLABLES.

Words of three syllables contain from four to eight letters.

Words of four letters are thus divided: each of the first two letters constitutes a separate syllable, and as the final letter of Hindústání words is always inert or silent, their last syllable must consequently consist of two letters, the accent falling upon the first syllable, as *اُتْهَلَا* *u''-tha-lá*, *بَرْكَت* *ba''-ra-kat*; but these words are generally pronounced as though they were words of two syllables; as *uth''-lá*, *bar''-kat*, etc.

The division in syllables of words of five letters is thus obtained, viz., in words affected by short or long vowels, either the first and the last, or the second and the last syllables contain two letters, and consequently the middle or the first syllable only one; in the former case the accent falls upon the first syllable, as *اَجْنَبِي* *aj''-na-bí*, *پَرْگَنَه* *par''-ga-na*, *چَاهِي* *chá''-hi-ye*; and in the latter case upon the second syllable, as *اِشَارَه* *i-shá''-ra*, *پَتَنگَا* *pa-tan''-gá*, *سِکَنْدَر* *si-kan''-dar*.

Words of six letters are either divided into equal or unequal parts—in the former case the accent falls upon the second syllable, as *اِسْتِغْنَا* *is-tigh''-ná*, *بَرْجِسْتَه* *bar-jas''-ta*, *جَاوُوسِي* *já-sú''-sí*; and in the latter case upon that syllable which constitutes itself of three letters, as *پَهِيُونْدِي* *pa-phún''-dí*, *سُنَارْنِي* *su-nár''-ní*, *اَبَابِيل* *a-bá-bil''*, *اِصْطِلَاح* *is-ti-láh''*, etc.

In words of seven letters, if one of the three syllables consist of three letters, and the other two of two letters each, the accent falls upon the syllable formed of three letters, as *أُصْطِرْلَابُ* *us-tur-láb*°, *جَامِدَانِي* *jám°-dá-ní*, etc.; but when two of the syllables consist of three letters each, the accent then falls upon the latter of the two such syllables, as *اِچَارْدَان* *a-chár-dán*°, *جَانِ فِشَان* *ján-fi-shán*°, etc.

In words of eight letters, two of the syllables must consist of three letters each, and the accent falls upon the latter of the two such syllables, as *اِيْمَانْدَار* *i-mán-dár*°, *بَارْبَرْدَار* *bár-bar-dár*°, *پَرِهِيْزْگَار* *par-hez-gár*°, etc.

Words of four letters accented on the first syllable, as
اُ-tha-lá, *با°-ra-kat*, etc.

<i>اُتْهَلَا</i> shallow (<i>kam-'umuk</i>).	<i>چِرِيَا</i> <i>f.</i> a hen-sparrow; a small bird.
<i>اُمَرَا</i> nobles, grandees [pl. of <i>اُمِير</i>].	
<i>بِرْكَت</i> <i>f.</i> blessing, abundance	<i>حَرَكَت</i> <i>f.</i> motion, action, conduct; hindrance.
<i>پُرْهِيَا</i> <i>f.</i> an old woman (<i>pír-zál</i> , <i>f.</i>)	<i>خُفِيْه</i> concealed, secret (<i>po-shída</i>).
<i>تَرِيَا</i> <i>f.</i> a woman (<i>'aurat</i> , <i>f.</i>)	<i>دُكِيَا</i> <i>f.</i> afflicted, unfortunate (<i>úfat-zada</i>).
<i>تُكِيَا</i> <i>f.</i> a small cake, a wafer.	

سُکھیا <i>f.</i> happy (<i>khush-hál</i>).	گریہ crying, lamentation
علماء learned men [pl. of	(<i>roná</i>).
عالم].	گڑیا <i>f.</i> a doll.

Words of five letters accented on the first syllable, as
aj''-na-bí, par''-ga-na, etc.

اجنبی a stranger (<i>ghair</i>).	حوصله stomach; capacity.
بندگی <i>f.*</i> devotion; compliments, thanks (<i>'ibádat, f.</i>)	خاصیت <i>f.</i> quality, innate property (<i>sifat, f.</i>)
پرگنه a district.	دستکی <i>f.</i> a pocket-book.
تربیت <i>f.†</i> education, instruction (<i>ta'lím, f.</i>)	رستمی <i>f.</i> valour, heroism (<i>shajá'at, f.</i>)
جوہری a jeweller.	فرہی <i>f.</i> corpulency (<i>mutápá</i>).
چاہی it is proper, it is necessary, must, ought to.	سلطنت <i>f.</i> empire, reign (<i>ráj</i>).
چوجگی of vast antiquity.	شاہدی <i>f.†</i> evidence, testimony (<i>gawáhí, f.</i>)

* Words of Persian origin ending in *δ* are made abstract nouns and adjectives by adding گي *gi* to them, as from بنده *banda*, 'a devotee,' بندگی *bandagí*, 'devotion;' خانه *khána*, 'a house,' خانگی *khánagí*, 'domestic,' etc. The final *δ* is always rejected by گي. Nouns of this form are feminine.

† Arabic words of this form are feminine.

صومعه a monastery (<i>dharm-sálá</i>).	guor, sloth, laziness, tardiness (<i>sustí</i> , f.)
ضامني f. surety, bail (<i>manautí</i> , f.)	گفتگو f. chit-chat, conversation, discourse (<i>bolchál</i> , f.)
ظاهرا evidently, apparently.	لخا a cephalic medicine.
عارضه an accident, event; illness (<i>hádiṣa</i>).	مرتبہ step, degree, dignity, rank (<i>darja</i>).
غرغره gargling (<i>kullí</i> , f.)	نیشکر f. sugar-cane (<i>ganná</i>).
فاصله a space, intermediate space (<i>'arṣa</i>).	واسطه account, sake, medium (<i>sabab</i>).
قرمزی a crimson or scarlet colour.	هندسه the science of geometry.
کاهلی f. indolence, lan-	یاوری f. aid, assistance (<i>madad</i> , f.)

Words of five letters accented on the second syllable, as
i-shá''-ra, *hu-kú''-mat*, etc.

اشاره a sign, signal, hint (<i>ímá</i>).	تماشا show, spectacle, sight (<i>nazzára</i>).
بچهونا a bed, bedding, carpeting (<i>bistar</i>).	تواضع f. humanity, attention
پتنگا a moth (<i>parwána</i>).	جزیره an island (<i>tápú</i>).
	چروکھا lattice, window.

چکارا a small-sized antelope.	ضيافت <i>f.*</i> banquet, entertainment.
حُکومت <i>f.*</i> sovereignty, government (<i>farmāndihī, f.</i>)	عِنايت <i>f.</i> favor, gift [<i>shukr-i-'ināyat</i> , thanks for a thing given to].
خُلاصه essence; conclusion; capacious.	غِلَظت <i>f.</i> thickness; filth [<i>ghalẓ</i> , dirty], (<i>gārḥāpan.</i>)
دِلَاسا comfort, soothing, consolation (<i>tasallī, f.</i>)	فُلانا such a one, etc.
دُکيتي <i>f.</i> robbery.	قَبيله a family, tribe; a wife.
ذِخيره provisions, stores.	کَلِيجا liver; pluck, spirit (<i>jigar</i>).
رُکاوت <i>f.†</i> backwardness, displeasure (<i>kashīdagī, f.</i>)	گُذشته past, elapsed (<i>guẓrā</i>).
زِيادَه great, more, too much (<i>bahut</i>).	لُڑکپن childhood (<i>tufūliyat, f.</i>)
سِکندر Alexander the Great.	مُصِيبَت <i>f.*</i> misfortune, disaster, affliction (<i>āfat, f.</i>)
شِجاعت <i>f.*</i> bravery, valour (<i>dilāwarī, f.</i>)	نَمُونَه model, pattern, sample
صِفائِي <i>f.</i> purity, cleanliness.	نِهايَت <i>f.</i> extremity; very much; extremely (<i>intihā</i>)

* Arabic words of these forms are feminine.

† Hindústānī words of this form are feminine.

ولایت <i>f.</i> a country, do- minion (<i>iklīm</i> , <i>f.</i>)	هتھیلی <i>f.</i> palm of the hand. ہلاہل deadly poison.
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Words of six letters accented on the second syllable, as
is-ti gh''-ná, *bar-jas''-ta*, etc.

استغنا content, independ- ence (<i>be-parwáí</i> , <i>f.</i>)	جھگڑالو quarrelsome (<i>lará- ká</i>).
انگوٹھا * <i>an-gú-thá</i> , the thumb [<i>unglí</i> , the finger].	چو گوشہ four-cornered; tray.
برجستہ right, opportune, prompt (<i>bar-mahal</i>).	حلوائی a confectioner (<i>mi- tháí-wálá</i>).
پچھتاوا regret, sorrow, re- pentance (<i>ta'assuf</i>).	خربوزہ a melon, musk melon
پیشانی <i>f.</i> forehead (<i>jabín</i> , <i>f.</i>)	درماہ monthly wages, sa- lary (<i>tan khwáh</i> , <i>f.</i>)
تخمیناً by guess; nearly, about. [age.	ڈھنڈھورا publication by beat of drum (<i>manádí</i> , <i>f.</i>)
جاسوسی <i>f.</i> spying, espion-	رسوائی <i>f.</i> ignominy, infamy (<i>bad-námí</i> , <i>f.</i>)
جسمانی corporeal, bodily.	زیبائیش <i>f.</i> ornament, ele- gance (<i>zínat</i> , <i>f.</i>)

* This word and its cognates, as *رنگیلا* 'message,' *سند پسا* 'a man of pleasure,' ought to have been classed separately, as they harmonise more in sound with the words given in lines 16—19, p. 116, than with those under this head.

زولیده intricate, entangled.	ف. کتوالی <i>f.</i> the office of <i>kotwál</i> .
ف. ستهرائی <i>f.</i> goodness, excellence, beauty (<i>ṣafáʾi</i> , <i>f.</i>)	ف. گهبراهت <i>f.*</i> confusion, perplexity (<i>iztiráb</i>).
شہزادہ a prince.	مستقبل future, the future tense.
ف. طولانی lengthy, prolix, long-winded (<i>dardz</i>).	ف. نمگیرا a canopy, awning (<i>shamiyána</i>).
عبرانی Hebraic, the Hebrew language.	ف. ورخرچی <i>f.</i> profusion, prodigality (<i>iṣráf</i>).
ف. غوغائی noisy, clamorous.	ف. هنگامہ tumult, uproar, riot (<i>shor</i>).
ف. فرمایش <i>f.</i> an order, commission [for goods, etc.]	ف. یاقوتی ruby colour; a kind of cordial medicine, <i>f.</i>
ف. قالیچہ a small carpet, a rug	

Words of six letters accented upon the syllable consisting of three letters, as *pha-phún''-dī*, *su-nár''-nī*, *a-bá-bil''*, *iṣ-ti-láh''*, etc.

ف. پھپھوندی <i>f.†</i> mouldiness.	in which milk is made sour.
ف. پھلیندا kind of fruit.	
ف. چرونجی <i>f.</i> the kernel of a nut.	ف. کلانوت a minstrel (<i>kauwál</i>)
ف. دھینڈی <i>f.</i> <i>dahēṇḍī</i> , a vessel	ف. گھروٹڈا a small house made by children to play with.

* Hindústání words of this form are feminine.

† The ن in these words is nasal.

سُنارِني *f.* the wife of a goldsmith.

غُلِيلِچي *a* pelleteer.

كُلاغِچِه *a* little rook, magpie

گُماشته *a* person commissioned, an agent, a factor.

فریفته enamoured (*shefta*).

نشاسته groat, starch.

اَبابیل *f.* a swallow.

بَدخشان *a* country in Persia

پَشیمان ashamed, penitent (*sharminda*).

سُلیمان Solomon.

چَقاچاق *f.* clashing of weapons (*chakáchák, f.*)

خُداوند master, sire (*sáhib*).

رُسومات customs, ceremonies (*rusúm*).

سلاطین kings, rulers [pl. of سلطان].

شِهِنشاه *a* great king, an emperor.

طلاکار gilt or worked in gold.

علمدار *a* standard-bearer.

فراموش forgotten [used with کرنا, to forget].

قَرَنبِیق an alembic, still.

کِرِستان *a* Christian (*'ísarwí*).

گِرِفَتار captive, involved.

مُدارات *f.* politeness, courtesy.

نَمُودار noted, famed, conspicuous.

وفادار faithful, sincere.

هُمایُون fortunate, august, royal.

اصطلاح *f.* term, idiom.

بُت پرست *a* idolator.

پُر شُغُور very intelligent, most sagacious.	عَنْقَرِيب near, soon, shortly (<i>nazdík</i>).
تندرُست sound in body, healthy.	غَمُگَسار a sympathiser, an intimate friend (<i>ham-dard</i>).
حق شِناس rendering to every one his due.	كَمُتَرِيب least, very small (<i>sab se chhotá</i>).
در مِیان interval, middle, during, between (<i>bich</i>).	گِیهُوَان wheat-colour, brown (<i>gandum-rang</i>).
رُوشِناش an acquaintance.	لا خِراج rent-free [opposed to <i>mál-guzár</i>].
زَعْفَران <i>f.</i> saffron.	مَرْتَبان a jar.
سُرفراز exalted, eminent.	نا سِپاس ungrateful (<i>ná-shukr</i>).
سُرگُذشت <i>f.</i> history, adventure. [platform.	والِدِین both parents (<i>má-báp</i>).
شَهِنِشِین a royal seat, a	

Words of seven letters accented upon the syllable consisting of three letters, as *us-tur-láb*“, *bar-dásh*“-ta, etc.

أُصْطُرْلَاب <i>f.</i> an astrolabe.	تَسْلِیْمَات obeisances; <i>sa-láms</i> made by lowering the hand to the ground.
بُر دَاشْتَه dejected, raised up (<i>uchát</i>).	
پَس مَانْدَه left behind, a survivor.	جَامِدَانِی <i>f.</i> flowered muslin; a kind of wrapper.

چاپلوسی <i>f.</i> flattery, wheed- ling (<i>khushámad</i> , <i>f.</i>)	شادمانی <i>f.</i> pleasure, delight, joy (<i>khushí</i> , <i>f.</i>)
خوبصورت beautiful, pretty, handsome.	پیلپایه a pillar, a pedestal.
دانشمند wise, sensible, sa- gacious (<i>akl-mand</i>).	قلماقنی <i>f.</i> an armed female attendant.
سورنجان <i>f.</i> name of a medi- cine.	گوناگون variegated, various (<i>rang-ba-rang</i>).

Words of seven letters accented upon the latter of the two syllables consisting of three letters each, as *a-chár-dán* ", *band-o-bast* ", etc.

اچاردان a small pickle-jar used on the table.	دین پناه protector of the faith
بند و بست arrangement, management, govern- ment (<i>intizám</i>).	رکابدار a cook and confec- tioner.
جان فشان zealous, fervent (<i>ján-nisár</i>).	سیال کوٹ name of a place.
حساب دان an arithmeti- cian, accountant (<i>muhá- sib</i>).	شکارپور name of a place.
	فیض رسان liberal, munificent.
	کاهکشان the milky way.
	گاوزبان <i>f.</i> bugloss; a kind of bread.
	نیازمند indigent, suppliant.

Words of eight letters accented on the latter of the two syllables containing three letters each, as *í-mán-dár*", etc.

ایماندار faithful, conscientious.	زیرانداز a cloth or mat put under anything to prevent the carpet from being soiled.
باربردار a burden-bearer.	
پرهیزگار abstinent, temperate (<i>muttakí</i>).	فیض آباد name of a place.
تحصیلدار a collector of the revenues of a district.	موسلاهار raining in torrents.
خانسامان a house-steward.	نازبردار one who is over-indulgent.
روزنامهچه a daily account-book, diary.	هندوستان India.

The following words of three syllables are affected by *tashdid*, which serves also for the accent; as, اِدْعَا *id"-di-'á*, تَأْسُف *ta-'as"-suf*, اِزِیَّت *a-zi"-yat*, مَوْئَتْ *mu-w'an"-nas*, اِتِّفَاق *it"-ti-fák*, بَقَالِی *bak"-ká-lí*, اَلْبَتَّة *al-bat"-ta*.

Note—*Hamza* preceded by *pesh* is written over و, as in the word مَوْئَتْ

اِدْعَا the act of demanding one's right.	مُتَّحِد united, made one (<i>ek</i>).
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مُتَّصِلٌ contiguous, adjoining (<i>miláhuwá</i>).	مُتَّهَمٌ suspected, accused.
مُتَّفِقٌ unanimous; an ac- complice.	مُدَّعِيٌ plaintiff, prosecutor [مُدَّعِيٌ عَلَيْهِ defendant].
مُتَّقِيٌ abstinent, abstemious, sober.	مُطَّلَعٌ informed, acquainted (<i>ágáh</i>).
تَأْسَفٌ regret, sorrow (<i>afsos</i>).	تَفَكُّرٌ reflection, meditation, anxiety. [<i>rúr</i>].
تَبَسُّمٌ smile (<i>muskuráná</i>).	تَكْبَرٌ arrogance, pride (<i>ghu-</i>
تَجَسُّسٌ search, inquiry, in- quisitiveness (<i>talásh</i>).	تَمَشُّكٌ a note of hand, bond (<i>dastáwez</i>). [<i>rat</i> , f.]
تَحِيرٌ amazement, wonder, astonishment (<i>hairání</i> , f.)	تَنْقَرٌ aversion, disgust (<i>naf-</i>
تَرَدُّدٌ irresolution, hesita- tion.	تَوَجُّهُ <i>f.</i> turning towards, kindness, favor (<i>mailán</i>).
تَصَوُّرٌ imagination, reflec- tion, fancy (<i>khiyal</i>).	تَهْيِئَةٌ preparation, arrange- ment (<i>taiyárá</i> , f.)
تَغْيِيرٌ change, alteration (<i>tab-</i> <i>addul</i>).	تَيَمُّمٌ a religious ablution with earth.

اِنِّيتٌ * <i>f.</i> a wanton injury, vexation.	تَمَنَّا <i>f.</i> request, wish, prayer (<i>khwáhish</i> , f.)
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* Arabic words of this form are feminine.

جَهَنَّمَ hell (*dozakh*).

جَبَلًا naughty, boyish
(*sharir*).

حَمِيَّة **f.* ardour, zeal, a
nice sense of honor.

دُلْتِي *f.* a kick with the
hind legs of a quadruped.

رَعِيَّة **f.* a subject, tenant.

زَمَرْد an emerald.

مُحَبَّة **f.* friendship, love,
affection (*dostī*, *f.*)

مُؤَنَّث feminine, effemi-
nate.

مُفْرَا free, far removed from
(*ázád*). [*kunná*].

مُثَلَّث triangular (*ti-*

مُجَرَّد alone, unmarried
(*tanhá*).

مُذَكَّر masculine.

مُركَّب compounded, mixed
(*makhhlút*).

مُشَدِّد having the *tashdíd*.

مُصَوِّر a painter, sculptor.

مُطَلَّأ gilded (*tilá-kár*).

مُفَصَّل detailed, full; fully;
country (*tafsíhwár*).

مُقَدِّم antecedent, begin-
ning (*pahlá*).

مُكَرَّر repeated.

مُلَبَّب brimful (*labálab*).

مُنْقَش drawn, painted, en-
graved. [*lá*].

مُؤَخَّر consequent, end (*pichh-*

مُهِيَا prepared, ready (*taiyár*)

إِتِّبَاع † following, obeying
(*tábi'dárá*, *f.*)

إِتِّحَاد union, friendship,
concord.

* Arabic words of these forms are feminine.

† These words have a secondary accent on their last syllable.

إِتِّصَال union, conjunction (<i>miláp</i> , f.)	إِتِّفَاق friendship, union ; chance.
إِطْلَاع <i>f.</i> informing, declar- ing, information.	إِتِّهَام suspicion, accusation.

بِقَالِي <i>f.</i> the business of a grocer.	دَلَالِي <i>f.</i> brokerage ; the business of a broker.
جَلَادِي <i>f.</i> the office of an executioner, cruelty.	مَكَارَه <i>f.</i> a cheat, a knave, a female impostor.
حِرَافِي <i>f.</i> ingenuity, clever- ness, sharp practice.	نَقَّارَه a kettle-drum.

الْبَتَّة certainly, verily.	رُوپِيَه a rupee [equal to two shillings, pl. <i>rupai</i>].
تَبَعِيَّت * <i>f.</i> following, de- pendence.	كِيفِيَّت <i>f.</i> story, statement, account ; quality.
جَمْعِيَّت <i>f.</i> collection, collectedness.	مَاهِيَّت <i>f.</i> state, condition, essence (<i>hakikat</i> , f.)

WORDS OF THREE SYLLABLES.

The following roots of verbs consisting of three syllables are conjugated in the same manner as those

* Arabic words of this form are feminine.

of two syllables, as from بِلْبِلَا *bilbilá*, بِلْبِلَانَا *bilbiláná*;
بِلْبِلَايَا *bilbiláyá*, بِلْبِلَاتَا *bilbilátá*, etc.

بِلْبِلَا complain on account of pain or grief, <i>v.n.</i>	تَدَكَمَا totter, stagger, <i>v.n.</i>
يَهْسِيْهَسَا whisper, <i>v.n.</i>	سَتِشْتَا be confounded, sur- prised, <i>v.n.</i>
يَهْنِيْهِنَا hiss [as a snake], <i>v.n.</i>	كُتْرِكْتَا cluck, murmur, <i>v.n.</i>
تَمْتَمَا grow red [in the face], glow, <i>v.n.</i>	كَلْبَلَا fidget, writhe, <i>v.n.</i>
تَهْرَتَهْرَا tremble, quiver, <i>v.n.</i>	كَهْتَكَهْتَا knock, rap, <i>v.a.</i>
جَمَكَمَا glitter, glimmer, <i>v.n.</i>	كَهْتَكَهْتَا creak, clatter, jar, <i>v.a.</i>
جَهْلَجَهْلَا glitter, twinkle; smart, <i>v.n.</i>	كَهْلِكَهْلَا laugh out, titter, <i>v.n.</i>
چَپَچَپَا adhere, cohere, <i>v.n.</i>	گَدَگَدَا tickle, titillate, <i>v.a.</i>
چَرچَرَا crackle, splutter, chide, <i>v.n.</i>	گُتْرُگُتْرَا thunder, rumble, <i>v.n.</i>
چُلْچُلَا itch, titillate, <i>v.n.</i>	گَنَگَنَا snuffle, snivel, <i>v.n.</i>
چَهْچَهْهَا sing, whistle [as a bird], <i>v.n.</i>	لُتْرُكَهْتَا stagger, reel; stam- mer, <i>v.n.</i>
چَهْچَهْهِنَا simmer, sound, <i>v.n.</i>	مُسْكُرَا smile, grin, <i>v.n.</i>
دَرگَدَر decline, leave off, <i>v.n.</i>	وَرغَلَانْ "war-gha-lán", de- ceive, inveigle, <i>v.a.</i>
	هَچْکَچْکَا hesitate, falter, <i>v.n.</i>
	هَترَبَرَا hurry, be confused, <i>v.n.</i>
	هَنِيْهِنَا neigh, <i>v.n.</i>

Note.—There is another form of the verb which is called by the Oriental grammarians Conjunctive Participle : it is either the same in form as the root of the verb, or is obtained by affixing to it *ڪر ڪي* or *ڪر ڪر*, which by connecting the similar members of a sentence, supersedes the use of the conjunction ; as, *مَينَ، تُو، وَهُ ڪُري ڪري اُٿَ زمينَ ڀرَ بيٺا* ‘I, thou, he, having risen from the chair, sat on the ground ;’ *هُم روٽي ڪها ڪي پاڻي پي وينگي* ‘we, having eaten the bread, shall drink water,’ etc.

READING LESSONS.

يِهَ حرڪت تُمهاري مُجھي خوش نہيڻ آئي this conduct of yours does not please me.	يِهَ ڪيا برجسته بات هي how opportune is this word !
وَهَ بڙي حوصلي کا آدمي هي he is a man of great capacity.	اُس کا گُماشته لندن مين بهي هي he has an agent in London also.
مَينَ ني اُسي اِشاره ڪيا پر وَهُ نہ سمجھا I gave him a hint, but he did not understand (it).	دروازه کون ڪهٽڪهٽاتا هي who is knocking at the door ?

Transcribe the foregoing, and translate the following sentences, as before.

God is alone (*hí*) remembered (*yád átá hai*) at the time of misfortune.

The old woman is trembling.

My friend is smiling.

What is the space between the two lines (*khat*).

Yesterday there was a great show in the city.

She is an extremely beautiful woman.

WORDS OF FOUR SYLLABLES.

Words of four syllables contain from six to nine letters.

Words of six letters, whose first and second syllables consist of one letter, and the third and fourth of two letters each, are accented on the third syllable, as بهتیرا *ba-hu-té''-rá*. But where their first and third syllables consist of one letter, and the second and fourth of two letters each, the accent falls on the second syllable, as برادری *bi-rá''-da-rí*.

In words of seven letters, if the first syllable consists of one letter and the others of two letters each, the accent falls upon the second syllable, as پراگنده *pa-rá''-gan-da*; if the second syllable consists of one letter, the accent falls upon the first syllable, as استقامت *is''-ti-ká-mat*; and if the third syllable consists of one letter, the accent falls upon the second syllable, as باره‌دري

bá-rah''-da-rí. But if any one of the syllables consists of three letters, the accent will fall upon that syllable, as *تُنُكْمِزَاج tu-nuk-mi-záj.*

Words of eight letters, if equally divided, are accented upon the third syllable, as *آناكاني á-ná-ká''-ní*, otherwise the accent will fall upon the syllable which consists of three letters, as *جمال گوتا par-war-da-gár''*, *جا-مال''-go-tá*, *دھماچوکڑی dha-má-chaúk''-rí.*

In words of nine letters, one of the syllables must consist of three letters, and the accent will fall upon that syllable, as *بادشاہانہ bád''-shá-há-na.*

Words of six letters accented upon the third syllable, as
ba-hu-te''-rá, etc.

بہتیرا very much, many (<i>bahut-sá</i>).	شمیانا a canopy, an awning.
بہتیارا one who keeps a cook-shop.	کھسیانا indignant, ashamed (<i>sharminda</i>).
پتیارا confidence, depend- ence (<i>i'timád</i>).	گلیارا a street or lane (<i>kúcha</i>)

Words of six letters accented upon the second syllable,
as *bi-rá''-da-rí*, *mu-bá''-la-gha*, etc.

برادری f. relationship, bro- therhood (<i>khweshí</i> , f.)	چبوترہ a platform; a tri- bunal.
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خمیدگی *f.* crookedness
(*jhukáwat*, *f.*)

دل‌لوری *f.* intrepidity, bravery
(*bahádurí*, *f.*)

رُسوخیت *f.* firmness,
steady friendship.

سزاوولی *f.* pressing demand.

طمانیت *f.* rest, repose,
satisfaction (*tasallí*, *f.*)

علاجده separate, apart
(*judá*).

قبُولیت *f.* consent [*-náma*,
a written agreement].

لوازمه the necessary parts
of a thing.

مُلائمت *f.* mildness, soft-
ness, affability (*narmí*, *f.*)

نهفتگی *f.* concealment (*po-
shídagí*, *f.*)

همیشگی *f.* perpetuity,
eternity (*dawám*),

یگانگی *f.* unanimity, con-
cord (*ittihád*).

The following Arabic infinitives which are used as nouns in Hindústání are made into compound verbs also by adding the infinitive کرنا 'to do' to them, with the exception of those which are marked with an asterisk, as مُبالغه کرنا 'to exaggerate,' etc.

مُبالغه exaggeration, dwell-
ing on a subject.

مُجادله contention, conflict.

* مُحاوره idiom, usage (*bol-
chál*, *f.*)

* مُخاطره danger, peril (*an-
desha*).

مُذاکره conversation (*bát-
chít*, *f.*)

مُرافعه an appeal from one
tribunal to another.

* مُشَاهَرَة monthly salary, pay, wages (<i>tan^{kh}wáh</i> , f.)	مُقَابَلَة comparison, con- fronting.
مُصَافَحَة shaking hands.	مُلاحَظَة looking at, con- sideration, notice (<i>naẓar</i> , f.)
مُطَالَعَة reading, study, pe- rusal.	
مُعَامَلَة affair, business, transaction (<i>kár o bár</i>).	مُنَاقَشَة dispute, contention (<i>jhagrá</i>).
مُغَالَطَة error, misunder- standing (<i>chúk</i> , f.)	مُؤَاخَذَة retaliation, calling to severe account (<i>báz- khwást</i> , f.)
* مَفَاصِلَة distance, interval (<i>dúrí</i> , f.)	

Words of seven letters accented upon the second syllable,
as *pa-rá''-gan-da*, etc.

پراگنده dispersed, scattered, (<i>pareshán</i>).	زمستانى wintry, winterly.
جنم پتري f. a horoscope, casting a nativity (<i>zá'cha</i>)	سراسیمه amazed, con- founded.
خریداری f.* demand, pur- chase (<i>cháh</i> , f.)	گرفتاری f. bondage, embar- rassment, misfortune.
دغابازی f. cheating, im- position.	نویسنده a writer, a clerk (<i>muharrir</i>).
ریاکاری hypocrisy.	وفاداری f. sincerity, fidelity

* Persian words of this form are feminine.

Words of seven letters accented upon the first syllable,
as *is''-ti-ká-mat*, etc.

استقامت <i>f.*</i> firmness ; staying.	دوپيازہ <i>a</i> kind of mutton stew.
برگزیده <i>chosen, selected</i> (<i>pyárá</i>).	روشناسی <i>f.</i> acquaintance by sight (<i>pahchánat, f.</i>)
تازیانه <i>a</i> scourge, <i>a</i> whip (<i>korá</i>).	زندگانی <i>f.</i> life, living.
جگمگاہت <i>f.†</i> glitter, splendour (<i>bharak, f.</i>)	سرفرازی <i>f.</i> exaltation, dis- tinction.
چپچپاہت <i>f.</i> viscosity, glu- tinousness (<i>chaspídagí, f.</i>)	غمگساری <i>f.</i> commiseration, sympathy.
	ناگہانی sudden.
	ہلبلاہت <i>f.</i> hurry, confusion

Words of seven letters accented upon the second syllable,
as *bá-rah''-da-rí*, etc.

بارہ دري <i>f.</i> a summer-house [having twelve doors].	شرمندگی <i>f.</i> bashfulness, shame (<i>khijálat, f.</i>)
دیوانگی <i>f.</i> insanity, mad- ness.	کاریگری <i>f.</i> masterly-work, skill.
سوداگری <i>f.</i> traffic, com- merce (<i>tijárat, f.</i>)	نفسانیت <i>f.</i> pride, haughti- ness.

* Arabic words of this form are feminine.

† Hindústání words of this form are feminine.

Words of seven letters accented upon the syllable formed of three letters as, *tu-nuk-mi-záj*", etc.

تُنُكْمِزَاج whimsical, peevish.	نمک حرام disloyal, dis-
خبررسان intelligencer.	obedient, faithless,
خُداپرست a worshipper	نمک حلال loyal, submis-
of God, religious.	sive, faithful.
لُہولہان covered with blood.	

Words of eight letters accented upon the third syllable, as *á-ná-ká-'ní*, etc.

آناکانی f. turning a deaf	راضی نامہ a written ac-
ear.	knowledgment, or con-
بارہ سینگا a stag.	sent.
بہولا بہالا innocent, inexpe-	ساہوکاری f. money-dealing.
rienced.	شرما شرمی f. modestly.
چوڑا چکلا broad built [as a	نادانستہ unknowingly, ig-
person].	norantly.

Words of eight letters accented upon the syllable formed of three letters, as *par-war-di-gár*", etc.

پروردگار the cherisher; an	جمال کوٹا the name of a
epithet of the Deity.	purgative nut.

دھماچوکڙي <i>f.</i> a noise, tumult, bustle.	ملڪُ الموت the angel of death.
فرنگستان Europe.	نيازمندی <i>f.</i> indigence, supplication.

Words of nine letters accented upon the syllable formed of three letters, as *i-mán''-dá-rí*, etc.

ایمانداری <i>f.</i> fidelity, con- scientiousness.	طالبُ العلم a student.
بادشاہانہ kingly, in the manner of a king.	ہندوستانی <i>f.</i> the language; a native of India.

READING LESSONS.

بہتیار کی دکان پر جا کی کچھ روٹی اور کباب لاؤ go to "the cook's shop" and bring some bread and roast meat.	کی ساتھ) کچھ مقابلہ نہیں there is no comparison of this with that.
وہ مجھ پر سزاوی کرتا ہے he makes a pressing de- mand upon me.	اس بات کی سنتی ہی میری حواس پر آگندہ on hearing this account, my senses were thrown into confusion.
ان سے مصافحہ کرو shake hands with him.	یہ کیا ناگہانی بلا مجھ پر what this sudden calamity (<i>balá</i>) befel me!
اس کو اس سے (or) اس	

Transcribe the foregoing, and translate the following sentences, as before.

Mildness is better than severity (<i>sakhtí</i>).	His whole body was covered with blood.
He speaks Urdú idiomatically (<i>bá muḥḍwara</i>).	Religious people never (<i>kabhí nahín</i>) tell a lie.
There is no demand in this country for (<i>kí</i>) learning.	The people of Europe are very fond of learning.

WORDS OF FIVE SYLLABLES.

Words of five syllables are either derivatives or compounds. A derivative word of five syllables whose fourth syllable consists of two letters is accented upon that syllable; as, *ديانتداري* *di-yá-nat-dá-rí*; but if it consists of one letter only, the accent falls upon the preceding or third syllable; as, *پراگندگی* *pa-rá-gan-da-gí*.

Compound words are generally accented upon the last word, which retains its original accent; as, *کبوترخانه* *ka-bú-tar-khá-na*.

Words accented upon the fourth syllable.

<i>برادرانه</i> like a brother.	<i>ديانتداري</i> <i>f. honesty.</i>
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سوتيلابھائي a step-brother.	کبوتر خانہ a pigeon-house.
طوطا کہاني f. the tale of a parrot.	مردم آزارى f. oppression, tyranny.

Words accented upon the third syllable.

پراگندگي f. dispersion, dis- union.	درخشندگي f. brilliancy, splendour.
تروتازگي f. freshness.	سراسيمگي f. amazement, perturbation.

Note (a).—No words, primitive or derivative, containing six syllables, will be found in Hindústání. All roots of verbs retain their accent while they admit affixes for forming different tenses and moods, but the affixes also require upon themselves a slight stress as a secondary accent.

(b) There are two more past tenses, one of which is called *ماضي مشروط* 'Past Conditional,' and the other *ماضي تمنائي* 'Optative.' The former is obtained by placing the conjunction *اگر* *agar* or *جو* *jo*, 'if,' before the present participle of a verb, as *اگر مین اُٹھتا* 'if I had risen or had I risen;' but this sentence is always followed by another beginning with *تو* 'then,' as *اگر مین اُٹھتا۔ تو وہ بھی اُٹھتا* 'if I had risen, then he also

would have risen.' The conjunctions اگر and جو may be omitted optionally, inasmuch as تو in the latter sentence being itself a conjunction implies the condition.—The optative is obtained by placing کاش before the participle, as کاش میرا باپ جیتا 'would to God my father were alive !'

ARTICLE.

There is no definite article (حرف تعریف) in Hindústání like the English *the*, or the Arabic ال *al*; but وہ 'that,' یہ 'this,' are generally used to define a noun in relative and interrogative sentences, and occasionally in others; as, وہ شخص جو کھڑا ہے 'the man who is standing;' یہ عورت کیا کہتی ہے 'what does the woman say?'

The indefinite articles (حُرُوفِ تَنكِير) ایک 'a, or an,' کوئی 'some,' are frequently used in the beginning of a sentence; as, ایک آدمی آتا ہے 'a man is coming;' کوئی ایک عورت جاتی ہے 'a woman is going;' شخص دیکھتا ہے 'some person is looking.'

Note.—The indefinite article ایک becomes a nu-

meral adjective if the stress is placed upon it; as, *ek aurat*, 'one woman;' but it is an article when the stress is laid upon the noun, as, *ek aurat*, 'a woman.'

NOUN—(اسم).

Nouns are of two kinds—radical (مبني) and changeable (معرب). Radical are those whose final letter is not changed during the inflection; as, مرد 'man;' ہاتھی 'elephant;' ہوا 'wind;' گرہ 'knot.' Changeable are those whose final letter is changed, and these are nouns of the masculine gender ending in ا or ے.

RULES FOR THE CHANGE OF ا AND ے.

ا and ے are changed into ي.

Nouns substantive masculine singular and adjectives ending in ا or ے, as گھوڑا *ghorá*, 'a horse,' خربوزہ *khar-búza*, 'a melon,' بڑا *bará*, 'large,' تازہ *táza*, 'fresh,' بڑا گھوڑا 'a large horse,' تازہ خربوزہ 'fresh melon,' بڑا گھر 'a large house,' become گھوڑی *ghore*, خربوزی *kharbúze*, بڑی *baré*, تازی *táze* in the oblique cases (except the accusative),* as گھوڑی کا *ghore ká*, 'of a horse',

* The accusative case here simply means when a noun stands in the objective case unaccompanied by the postposition کو.

‘of a large horse,’ *kharbúze ko*, ‘to a melon,’ *khárbúze ko*, ‘to a fresh melon,’ *khárbúze ko*, ‘of a large house,’ *bare ghar ká*, etc.

Possessive pronouns, both singular and plural, ending in ا as *merá*, ‘my,’ *terá*, ‘thy,’ *us ká*, ‘his or her,’ *hamará*, ‘our,’ *tumhárá*, ‘your,’ *un ká*, ‘their,’ become *mere*, etc., when the possessive noun masculine singular stands in any oblique case (except the accusative), as *mere ghózi ká*, ‘of my horse,’ *tere ká*, ‘of thy business,’ *us ká*, ‘of his house,’ *hamare khárbúze ká*, ‘of our melon,’ etc. In like manner the terminal ا in the infinitives and participles, both past and present, is changed into *e* when they are used substantively or adjectively, as *likhne ká*, ‘of writing;’ *múy jánór ká*, ‘of a dead animal;’ *baheti ká*, ‘of the running water.’

Exceptions.—Nouns masculine of Arabic and Sanscrit origin, and some of the Persian, and also all proper names, and feminine nouns ending in ا do not change their final letter, as *maulá*, ‘master,’ *kabita*, ‘poet,’ *mirzá*,* ‘a gentleman,’ *dará*, ‘Darius,’

* *Mirzá* preceding a proper name means ‘gentleman,’ but following it means ‘prince.’

دوا *darwá*, 'medicine,' which do not change their terminations, as *هوا* *harwá*, 'wind,' *میرزا سی*, *kibta ko*, 'مولا کا', *دوا میں*, *هوا پر*.

Nouns and Arabic adjectives feminine ending in *ه*, as *گیره* *girah*, 'a knot,' *حامله* *hámila*, 'pregnant,' do not change their terminations, as *گیره کا* *girah ká*, 'of a knot,' *حامله عورت کو* *hámila 'aurat ko*, 'to a pregnant woman;' also nouns of masculine gender ending in *ه* preceded by a long vowel, as well as words of one syllable, do not change their terminations, as *بادشاہ کا* *bádsháh ká*, 'of the king,' *کوہ پر* *koh par*, 'on a mountain,' *مُنہ میں* *munh men*, 'in the month,' etc.

ا and *ه* are changed into *ی*.

Adjectives ending in ا or *ه* as *بڑا*, *تازہ*, and also pronouns as *ہمارا*, *میرا*, etc. become *بڑی* *barí*, etc. when the qualified and possessive nouns, whether singular or plural, are of the feminine gender, as *بڑی بات* *barí bát*, 'a high word,' *تازی چیزیں* *tázi chizen*, 'new things,' *میری باتیں* *merí báten*, 'my words,' *ہماری* *hamarí*, *بستی* *bastí*, 'our country.' Sometimes the nouns of both genders are put before their adjectives and pos-

sessive pronouns, without affecting the change, as گھر بڑا 'a large house,' بات بڑی 'a high word,' گھر میری 'my houses,' باتیں اُس کی 'his words.'

RULES FOR THE FORMATION OF MASCULINE PLURALS IN THE NOMINATIVE AND ACCUSATIVE CASES.

All nouns in the nominative or accusative case singular, and not ending in changeable ا or ے, ought to be made plural by adding to them the affix ان, as مردان *mar-dán*, 'men;' but in Hindústání or Urdú this plural affix is never used in the nominative and accusative cases (except in phrases borrowed from the Persian), the singular form of the noun serving for the singular and plural in both cases, as وہ مرد ہے 'it is a man,' وہاں ہیں 'they are men,' میں نے سیب کھایا *main ne seb kháyá*, 'I ate an apple,' اُس نے سیب کھائے *us ne seb khá'e*, 'he ate the apples.'

Nouns changeable ending in ا and ے are made plural by changing the finals into ی *e* in the nominative and accusative cases, as گھوڑا 'a horse,' گھوڑی 'horses;' خربوزہ 'a melon,' خربوزی 'melons;' or میری گھوڑی 'my horses,' خربوزی لو 'take melons.'

Nouns radical ending in ا and ء admit the ان in their plural, but the euphonic ي intervenes between the noun and the affix, if the former end in ا, as مولا 'master,' بادشاهان 'a king,' بادشاه 'masters;' مولايان *mauláyán*, 'kings;' but in Hindústání these nouns are also used in the plural without the affix.

Note.—The particle ني *ne* inflects pronouns of the third person, as well as other pronouns, the changeable nouns, both singular and plural, and also the radical plural nouns, in the same manner as they are inflected in the oblique cases, as اُس اُن ني مارا 'he struck,' جس جن ني مارا 'they struck,' اُنهن ني مارا 'who struck, (sing.),' جنهن ني مارا 'who struck,' گهوڙي ني 'the horse ate,' گهوڙون ني کهايا 'the horses ate,' مردون ني ديكها 'the men saw,' etc.

OF FEMININE PLURALS IN THE NOMINATIVE AND ACCUSATIVE CASES.

All nouns feminine singular, not ending in ي ة, are made plural by adding to them the affix اين *en*, as بات *bát*, 'a word,' باتين *báten*, 'words;' دوا *dawá*, 'medicine,' دوائين *dawá'en*, 'medicines,' گاي *gáe*, 'a cow,' گائين *gá'en*, 'cows.' (See p. 19).

Nouns ending in ي ة admit the affix ان after them,

as *rotí*, 'bread,' *rotiyán*, 'breads;' *hawái*, 'a rocket,' *hawáiyán*, 'rockets.'

Exceptions.—The feminine diminutives formed by adding *ا* or *یا* to a few nouns, as *بڑھیا* *burhiyá*, 'a poor old woman,' from *بڑھی* *búrhí*, 'an old woman;' *کھتیا* *khatiyá*, 'a small bedstead,' from *کھات* or *کھت* 'a bedstead,' etc., are made plural by adding *ن* to them, as *بڑھیان* *burhiyán*, etc. In the oblique cases the *ا* is rejected, as *بڑھیوں کا* *burhiyon ká*. The plural of *جورو* *jorú*, 'wife,' is *جورویں* *joruwén* in the nominative case, and *جورون* *joru'on* in oblique cases.

The diminutive form, while adding *ا* to those nouns ending in *ی* and *و*, and *یا* to those ending in other letters, rejects the vowels *ا*, *و*, *ی* if the first syllable of the noun is affected by any of those vowels, as *بڑھیا*, *جُروا*, *بِتیا*, *کھتیا* are formed from *بڑھی* 'an old woman,' *جورو* 'wife,' *بیٹی* 'daughter,' *کھات* 'a bedstead,' It is also obtained by adding *ڑی* *rí* to some words, as *پلنگڑی* from *پلنگ* 'a bedstead, etc.'

OF BOTH MASCULINE AND FEMININE PLURALS IN THE OBLIQUE CASES.

Nouns of both genders in the oblique cases (except

the accusative) are made plural by adding to them the affix *اون on*, as *گھر ghar*, *کا گھرون gharon ká*, *بات bát*, *کا باتون baton ká*, *مولا maulá*, *کا مولاون maulaon ká*, *روٹی roti*, *کا ہاتھیوں háthiyon ká*, *ہاتھی háthí*, *کا روٹیوں rotíyon ká*, etc., except *پانو pánw*, 'foot,' and *گانو gánw*, 'a village,' which are made *پاؤن páwon*, *گاؤن gáwon*; but the nouns ending in changeable *ا* and *ے* reject those finals when they admit the affix after themselves, as *گھوڑا ghorá*, *کا گھوڑوں ghoron ká*, *خربوزہ kharbúza*, *کا خربوزوں kharbúzon ká*.

ADJECTIVE (صفت).

Adjectives have three degrees of comparison, although not exactly like those in English, viz., positive, as *اچھا* 'good;' comparative, as *دوسری سی اچھا* 'better than the other;' superlative, as *سب سی اچھا* 'best of all.' The words in Italic within parenthesis are of opposite signification, as *اُجلا* 'clean, white,' (*mailá*) 'dirty,' etc.

اُجلا clean, white (*mailá*).

اچھا good, excellent (*burá*).

آزاد free (*ghulám*).

اعتباری trustworthy (*be-itibár*).

اعلیٰ high, noble (*adna*).

اگلا first, ancient (*pichhlá*).

اونچا high, tall (*nichá*).

بلند high, tall (*past*).

بھاری heavy (<i>halká</i>).	روشن bright (<i>tárík</i>).
بیگانہ unknown (<i>yagána</i>).	سیدھا straight, fair (<i>terhá</i>).
بھلا good, gentle (<i>bhondá</i>).	شریف well-bred (<i>pájí</i>).
پاک pure, clean (<i>ná-pák</i>).	شفاف transparent (<i>mailá</i>).
پکا ripe, perfect (<i>kachchá</i>).	عقلمند wise, sensible (<i>ah-mak</i>).
تنگ narrow (<i>kusháda</i>).	عالم learned (<i>jáhil</i>).
جوانمرد brave (<i>ná-mard</i>).	غائب absent (<i>házir</i>).
حلیم quiet (<i>ghussa-war</i>).	قانع contented (<i>harís</i>).
خلیق polite (<i>bad-khulk</i>).	قدیم ancient, old (<i>jadíd</i>).
خوبصورت beautiful (<i>bad-súrat</i>).	کھرا pure, honest (<i>khotá</i>).
خوشمزاج good - tempered (<i>bad-mizáj</i>).	گاڑھا thick, strong (<i>patlá</i>).
خیرخواہ faithful (<i>bad-khwáh</i>).	لمبا long, tall (<i>thumká</i>).
دانا wise, learned (<i>na-dán</i>).	مفسد malignant (<i>sálih</i>).
دراز long (<i>kotáh</i>).	موتا fat, corpulent (<i>dublá</i>).
دھنا right[as,hand] (<i>báyán</i>).	موتا coarse, stout (<i>patlá</i>).
دھنڈا dishonest, trustworthy (<i>kháin</i>).	مالدار wealthy (<i>muflis</i>).
راست straight, right (<i>kaj</i>).	نیا new, modern (<i>purána</i>).
	وفادار sincere, faithful (<i>be-wafá</i>).
	ہشیار intelligent (<i>be-wakíf</i>).

ADJECTIVES OF COLOUR.

The words within parenthesis are synonymous.

آسماني sky blue.	گلابي rose colour.
اُجلا white (<i>sufaid</i>).	گورا fair, white [complexion]
بھورا brown.	گھرا deep.
پيلا yellow (<i>zard</i>).	لال red (<i>surkh</i>).
پھیکا faint. [plexion].	نيلا blue.
سانولا dark or sallow [com-]	هرا green (<i>sabz</i>).
کالا black (<i>siyah</i>).	هلکا light.

ADJECTIVES OF TASTE.—(*maza*).

پھیکا insipid, watery.	میتھا sweet (<i>shirīn</i>).
تیز strong, hot.	می خوش a taste between
کتروا bitter, strong (<i>talkh</i>).	sweet and sour.
کھٹا sour, acid (<i>tursh</i>).	نمکین seasoned with salt
کھارا salt, brackish (<i>shor</i>).	(<i>saloná</i>).

PRONOUNS.

Personal (see p. 42).

Demonstrative, Relative, and Interrogative (see p. 43).

REFLECTIVE PRONOUN.

SINGULAR.	PLURAL.
آپ self.	آپ selves.
اپنی , اپنی , اپنی obl.	اپنی , اپنی , اپنی obl.

Note.—آپ when used as a respectful pronoun in the place of 'you' is indeclinable, as آپ , آپ نی , آپ کو etc. It requires the verb to be in the third person.

INDEFINITE PRONOUNS.

PERSONAL.

SINGULAR.	PLURAL.
کوئی any one, some one.	کوئی any, some.
کسی or کسو obl.	کسی or کسو obl.
کچھ some.	کچھ some, few.

VERB (فعل).

The verb is of two kinds, the one is called مُتَعَدِي 'transitive,' and the other لَازِمِي 'intransitive.' The conjugation of these verbs having been already given in the preceding pages, it remains only to give here a few examples of their modifications, which are of frequent use in Hindústání. These are of three kinds—Passive, Causal, and Compound.

Note.—The intransitive verb must in all its tenses agree with the nominative in number and gender, as must also the transitive verb in all, except the past tenses, in which it must agree in number and gender with the

PASSIVE VERB—(فعلِ مجہول).

Passive verbs are formed by putting a past participle before the verb جانا 'to go or to be,' as مارا جانا 'to be struck,' In conjugating these verbs, جانا preserves its regular form, while the participle agrees with its nominative in number and gender, as وہ مارا گیا 'he was struck,' وہ ماری گئی 'she was struck,' ہم ماری گئی 'we were struck,' etc.

CAUSAL VERBS.

Causal or doubly transitive verbs (*i.e.* verbs which have two nominatives, the one principal and the other accessory) are obtained by adding وا *wá*, and in some cases لا *lá* or لوا *lwá*, to the roots of either transitive or intransitive verbs. The long vowels, viz. ا, و, ی, in monosyllabic roots are rejected by وا, لا, or لوا, as from سو 'sleep,' سلا 'cause to sleep;' دي 'give,' دلوا 'cause to give;' رکھوا 'keep,' رکھوا 'cause to keep;' کٹا 'cut,' کٹوا 'cause to cut;' مار 'strike,' مروا 'cause to strike;' as زید نی عمر کو بکری مروا یا 'Zaid caused Bakr to strike 'Amar,' or 'Zaid caused 'Amar to be struck by Bakr.'

COMPOUND VERB—(فعلِ مرکب)

Compound verbs are formed of two words, the first

being the root of a verb, a past or present participle, an infinitive in its inflected form, a noun or an adjective; and the second, another verb. Of this latter, the verbs جانا and دینا are in common use, the former being used both with active and neuter verbs, but the latter with active ones only. The following are a few compound verbs :—

نکل آنا to come off.

کھا جانا to eat up.

کاٹڻ الڻا to cut down.

پھینڪڻ دینا to throw away.

پي چڪڻا to finish drinking.

ڪر سڪڻا to be able to do.

گريٽرنا to fall down.

لکها ڪرنا to practice writing.

گرا چاهڻا to wish to fall.

روتا جانا to go along or continue weeping.

بولتا رهڻا to continue speaking.

آڻي پانا to be allowed to come.

جاني دینا to be allowed to go.

لکھڻي لڳنا to begin to write.

غم کھانا to grieve, or suffer grief.

کان دینا to listen attentively.

لمبا ڪرنا to lengthen.

لمبا هونا to become long.

گرم ڪرنا to warm.

ٿڌا هونا to become cool.

پيدا هونا to be born.

Note.—The verb سڪڻا ‘to be able,’ is never used alone, but always with another verb, and therefore it

may be considered as a sort of auxiliary verb. It is equivalent to *can* and *could*, as مَیْن کرسکتا ہوں 'I can do, or I am able to do;' وہ کرسکتا 'he could do, or would be able to do.'

THE VERB ہونا *honá*.

When this verb is used as auxiliary, it corresponds with the English helping verbs *to have*, *to be*. The aorist and the future tenses of this verb when affixed to the past and present participles of a regular or perfect verb imply doubts as to the activity of that verb. In the former case the verb is called ماضی مشکوٹ 'past dubious,' and in the latter case it is termed حال مشکوٹ 'present dubious.'

PAST DUBIOUS.

مَیْن بولا ہوؤں or ہوؤنگا	{	I may or shall, thou mayest
تُو بولا ہووی or ہوویگا		or wilt, he may or will have
وہ بولا ہووی or ہوویگا		spoken.

PRESENT DUBIOUS.

مَیْن بولتا ہوؤں or ہوؤنگا	{	I may or shall, thou mayest
تُو بولتا ہووی or ہوویگا		or wilt, he may or will be
وہ بولتا ہووی or ہوویگا		speaking.

Past Conditional (ماضی مشروط) and Optative (ماضی)

(تمنائی) are also formed by the present participle of this verb being attached to the past or present participle of a regular verb.

PAST CONDITIONAL.

اگر مین بولا or بولتا ہوتا had I spoken, or had I been speaking, etc.

OPTATIVE.

کاش مین بولا or بولتا ہوتا I would have spoken, or I wish I had been speaking, etc.

‘MUST’ AND ‘OUGHT.’

MUST—خواہ ‘certainly,’ مقرر ‘necessary,’ ضرور ‘willingly or unwillingly,’ مخواه ‘it is incumbent,’ لازم ہی ‘it is necessary.’ The three former are used with the imperatives, infinitives, and participles of verbs, and the two latter, with the infinitives only; as تُم ضرور, or مقرر, خواہ مخواه جاؤ ‘you must go;’ اُمی, تُمہیں, اُسی جانا ضرور ہی or لازم ہی ‘I, you, or he must go;’ وہ ضرور جاتا ہوگا ‘he must be going;’ وہ مقرر گیا ہوگا ‘he must have gone.’

OUGHT—چاہئی ‘desirable,’ کہ ‘it is desirable that,’ مناسب ہی ‘it is fit;’ as شہر کو جایا آدمی کو (we, etc) ought to go to the city; چاہئی ‘mankind ought to learn know-

اُسکو مُناسب هِي كه قاضي كي پاس جاوي ledge; 'he ought to go to the judge;'
 تُمھين شھر جانا مُناسب 'you ought to have gone to the city.'

ADVERB—(ظرف).

The adverbs of time are called ظرفِ زمان, and that of place ظرفِ مکان, but the adverbs of manner حال simply. There are three adverbial affixes, *ہي* *hi*, *اي* *ai*, *ہين* *hin*, signifying 'very, exactly, same, only, moment.' The first is affixed to the singular pronouns and the last to the plurals, as *ہم*, *اُسي*, *اُس*; *مُجھي*, *مُجھ*, but the second is used after both nouns and verbs, and in the latter case it signifies the time, as *اُس كي آتي هي* 'the birds flew away at the moment he came.'

The following are the adverbs in common use besides those which have been given in the preceding pages :

آج کل now-a-days, shortly.	ابتلک or ابتک till now (hanoz).
آخر at last, finally (<i>nidán</i>).	
آخر الامر at the end, finally.	ابھي just now, immediately.
آمني سامھني face to face (<i>ru-ba-ru</i>),	اچانک unawares, suddenly (<i>nágáh</i>).
آھستہ gently (<i>haule haule</i>).	ادھر here, hither.

اُدھر there, thither.
 اُغلب most likely.
 اڪثر for the most part, often.
 البتہ certainly.
 القصہ in short (*algharaṣ*).
 اِلَّا except (*siwá*).
 الگ الگ separately, apart
 اور کہیں elsewhere.
 ایسا thus, in this manner.
 ایسا ویسا so so.
 ایک ایک one by one.
 بار بار often, repeatedly
 (*bárhá*).
 باری at least, once.
 باری باری alternately.
 باہم together.
 بالفعل now, at this moment.
 بالکل wholly, entirely.
 پُرسوں two days ago, or to
 come.
 پہلی first, rather.

پی در پی successively.
 تہ تک till then, so long.
 تِدھر there, thither (*tahán*).
 تُوڑت instantly.
 ترسوں four days ago, or to
 come.
 تڑکی at the dawn of day.
 تیساً so.
 تون so, in such wise
 (*tyúnkar*).
 جتنا or جتا as much as.
 جِدھر where, whither
 (*jahán*).
 جِدھر سی whence, where-
 from.
 جون as, like, when (*jaisá*).
 جون تون somehow or other.
 جونہیں exactly when.
 جہاں where, in the place
 which.
 جہاں جہاں wherever (*ja-
hán kahán*).

precisely the same.	فِي الْجَمْلَةِ upon the whole.
so that, as.	فِي الْحَالِ instantly (<i>fi'l-faur</i>).
rightly or wrongly.	فِي الْحَقِيقَةِ in truth, really.
really, truly.	كَاشْكَ or كَاشِ may it happen! God grant!
especially.	كَبْتُكَ or كَبْتُكَ till when? how long?
willingly or not, certainly.	كَبْتُكَ since when?
aside.	كَبْتُكَ long ago.
all at once, or on a sudden.	كَبْتُكَ or كَبُّهُ ever, some time.
continually.	كَبْتُكَ sometimes (<i>gáh-gáh</i>).
in the morning, early	كَبْتُكَ نه كَبُّهُ some time or other.
truly, indeed.	كَبْتُكَ never.
along with, with.	كَبْتُكَ or كَبْتُكَ how much?
perhaps, possibly.	كَبْتُكَ when (<i>kab</i>)? [time.
by night (<i>rátón-rát</i>).	كَبْتُكَ or كَبُّهُ ever, some
only, merely (<i>fakāt</i>).	كَبْتُكَ whence? where
necessarily.	كَبْتُكَ from?
besides.	
chiefly, most likely.	

ڪيسواسطي why? what for? (<i>kis-lie</i>).	وقت بوقت from time to time.
ڪهان where? whither? (<i>kidhar</i>).	وقت بيوقت constantly.
ڪهين نه ڪهين somewhere or other.	وون ڪا وون as before, <i>in</i> <i>statu quo</i> (<i>wunh'in</i>).
ڪهين ڪهين nowhere.	وون نهين in that very man- ner, that instant.
ڪيسا how? what sort of?	وهان there, that place.
ڪيون ڪيون ڪيونڪر why? how?	وهين exactly there.
ڪيون نه هو why must it not be?	ويسا so, in that manner.
ڪويا one might say, as if.	هان yes (<i>hūn</i>).
مبادا lest, God forbid!	هرڪهين everywhere.
مثلاً or مثلاً for example.	هرگاه whenever (<i>jab</i>).
مطلقاً absolutely, at all.	هرگز نهين never.
مفت gratuitously, for no- thing.	هنوز yet (<i>abtak</i>).
نپت extremely, quite (<i>nirā</i>). [come.	هو تو هو may be, perhaps.
نرسون three days ago or to	يڪ قلم altogether (<i>yak-</i> <i>lakht</i>).
وارپار on both sides.	يو نهين in this very manner.
وغیره et cætera, and so on.	يهان تڪ hither, to this degree.
	يهين here, this place.

PRE- OR POSTPOSITIONS (حُرُوفِ رَابِطَه).

Besides those postpositions which have already been given in the preceding pages, as *کا*, *کو*, *میں*, etc., the following postpositions are of common occurrence.

آگي before, in front (<i>kabl</i>).	ساتھ with, in company.
اندر within, in the inside (<i>bich</i>).	سامہنی before, in front.
اوپر above, upon (<i>par</i>).	سبب by reason of (<i>mújib</i>).
بابت <i>f.</i> on the subject of.	سوا except (<i>bajuz</i>).
باعث by reason of (<i>jihat</i>).	طرح <i>f.</i> in the manner, like.
بجای instead, in place of (<i>badle</i>).	طرف <i>f.</i> on the side, towards.
برابر equal to, opposite to (<i>musáwí</i>).	قریب near, about.
برای for, for the sake of (<i>wáste</i>).	کنی near, with (<i>pás</i>).
باهر out, outside.	گرد around (<i>áspás</i>).
بعد after (<i>pichhe</i>).	لئی for, on account of (<i>ko</i>).
پار over, across (other side).	ماری through.
تئیں to, up to.	مطابق conformable to (<i>ba-mújib</i>).
خاطر <i>f.</i> sake, account.	[<i>wásita</i>).
	معرفت <i>f.</i> by means of (<i>ba-</i>
	موافق according to.
	نسبت <i>f.</i> relative to.
	واسطی for, on account of.

Note.—Of these prepositions, those which are marked with *f.* require *کي* before them, and the rest *کي*, as *گھر کي اندر* ‘towards the house,’ and *گھر کي طرف* ‘within the house,’ etc., except *براي*, which does not require *کي*, as *براي خدا* ‘for God’s sake!’

The postposition *کا*, which is a genitive particle, is invariably used between two nouns, or an infinitive and a noun, as *گھر کا مالک* or *مکان کا مالک* ‘the owner of the house,’ *سوني کا پيالہ* ‘a gold cup,’ *ايک روپي* ‘the time for departing,’ *جاني کا وقت* ‘a rupee’s worth of meat,’ *کھاني کا وقت* ‘eating time.’ But sometimes Arabic and Persian nouns are put in the genitive case, according to the Persian form, in which case the governing noun, whose final letter (should it be a consonant) affected by *kasra*, is placed before the other noun, as *مالکِ مکان* *málík-i-makán*, ‘the owner of the house;’ if the final letter of a governing noun be *ذ*, preceded by the short vowel *zabar*, *hamza* is written over it, as *بندۂ خدا* *banda-i-khudá*, ‘a creature of God;’ and if it be *ا* or *و*, *ي* is written after it, as *عدويِ هوايِ بحر* *hawá-i-bahr*, ‘the sea air,’

خُدا 'adú-i-khudá, 'the enemy of God;' but if it be ي, that letter is pronounced like *i* short, the primary accent remaining unaffected, as گرمی آتش gar"-mi-i-átash, 'the heat of the fire.'*

CONJUNCTIONS.

Besides those conjunctions which have been before mentioned, as اور, یا, کہ, جو, تو, تا, بھی, the following are of most common use :

اگر if (<i>jo</i>).	تا کہ that, in order that.
اگرچہ although (<i>go ki</i>).	کیسواسطیکہ because (<i>kyúñki</i>).
بلکہ but, moreover, even.	کیا whether, or.
پر but, yet, moreover.	لیکن but, however.
پس therefore, then.	مگر except, unless, but.
چاہو either, or (<i>khwáh</i>).	نہیں تو otherwise.
حال آنکہ whereas, notwithstanding.	و and (<i>aur</i>).
خواہ whether, or, either.	ورنہ if not, otherwise.
	ہرچند although.

Note.—اور is used to connect two words generally, as مرد اور عورت 'man and woman;' but و is used be-

* The sound of the genitive *i* in these instances is like the short *e* in 'bed,' as *malik-e-makán*.

tween two words of either Arabic or Persian origin only, but not between two Hindústání words or between a Hindústání and a Persian or Arabic one, as مَحْنَت و مَشَقَّت 'man and woman,' مَرْد و زَن 'labour and trouble.'

INTERJECTIONS.

Words used for calling or addressing, are اَجِي, يا, هَوَت, اَي, او, اَوَجِي, of these, اَي is a general term, هَوَت is used for calling out to a person who is far off, as تَامَس هَوَت 'O Thomas!' and يا is addressed to God and saints, as يَا اللّٰه 'O God!'

For calling contemptuously are اَبِي, اَرِي, اَوَبِي, as اَبِي تُو كِيَا كِهْتَا هِي 'sirrah! what sayest thou?'

For enforcing silence, are چُپ رِهَو or چُپ 'silence! hush!'

For repulsion, دُور هَو or دُر 'begone! avaunt!' چِهِي or چَل چَنخِي or چَنخِي (چَنخِي) 'fy! tush!' 'begone!' used by females only).

For admiration, are مَرَحَبَا, وَاِه, وَاِه, شَابَاش, آفَرِيَن, جَزَاكَ اللّٰه 'well done! bravo!' 'hurrah! welcome!' 'God reward you!'

For sorrow, are ها , واویلا , وای , حیف , افسوس ,
 'alas! woe! lackaday!' های , هَی , هیہات ,

Note.—In the vocative case the changeable nouns singular are inflected in the same manner as in the oblique cases, except a few names of relationship, as چچا 'mother's father,' نانا 'father's father,' دادا 'father's brother,' پُپھا 'the husband of the father's sister,' بابا 'father' or 'child,' بیٹا 'son,' which, with the exception of دادا and بیٹا, also remain unchanged in the oblique cases. The plural nouns changeable admit او o after them, rejecting the terminal ی, as from بیٹی 'sons,' اے بیٹو 'O sons!' The plural nouns radical if of Hindí origin, admit the same affix, as اے 'O brothers!' and if of Persian origin, they take either the same affix, as اے یارو 'O friends!' or remain in the nominative case, according to the rule of that language, as اے یاران 'O friends!'

NUMERALS (عدد Pl. of اعداد).

There are nine digits and a cypher used in Hindústání for computation, viz., ۱, ۲, ۳, ۴, ۵, ۶, ۷, ۸, ۹, ۰. The names of numbers from one to one hundred are

irregular, and therefore it is of the utmost importance for the pupil to learn by heart, at least, those from one to twenty, as also those of tens, hundreds, and so on.

CARDINALS.

ایک	1	چھ	6	کیارہ	11	سولہ	16
دو	2	سات	7	بارہ	12	سترہ	17
تین	3	آٹھ	8	تیرہ	13	اٹھارہ	18
چار	4	نو	9	چودہ	14	اُنیس	19
پانچ	5	دس	10	پندرہ	15	بیس	20

70, ستر 60, ساٹھ 50, پچاس 40, چالیس 30, تیس 80, اسی 100,000, لاکھ 1,000, ہزار 100, سو 90, نوی 80, اسی 10,000,000, کروڑ.

From and above 20 the compound numbers may be easily computed in this manner, as 'one پر ایک' 'one above twenty,' 'تیس پر دو' 'two above thirty,' and so on. However, as the days of the month ought to be computed in the same order as shown under the ordinals, it is necessary that the learner should know the names of eleven more numbers, viz. 21 اکیس, 22 بائیس, 23 تیئیس, 24 چوبیس, 25 پچیس, 26 چھبیس, 27 ستائیس, 28 اٹھائیس, 29 اُنتیس, 30 تیس, 31 اکتیس.

The proper fractions and mixed numbers are thus expressed : پاو 'a quarter,' تہائی 'one-third,' آدھا 'half,' پونا or پون 'three-quarters,' and سوا $1\frac{1}{4}$; ڈیڑھ $1\frac{1}{2}$; 2 پونی تین $2\frac{1}{2}$; اڑھائی $2\frac{3}{4}$; سوا دو $2\frac{1}{2}$; 1 پونی دو $1\frac{1}{2}$; 3 پونی چار $3\frac{1}{4}$; ساڑی تین $3\frac{1}{2}$; سوا تین $3\frac{3}{4}$. From $4\frac{1}{4}$, upwards, the names given to mixed numbers are regular, and formed in the same manner as shown in $3\frac{1}{4}$, $3\frac{1}{2}$, $3\frac{3}{4}$.

The learner must, however, be careful in using all mixed numbers composed of $\frac{3}{4}$ and a whole number, and should recollect that such mixed numbers are formed by subtracting $\frac{1}{4}$ from the next highest integer, as پونی چار means $4 - \frac{1}{4}$, and so on.

ORDINALS.

The ordinal numbers are written in letters only. They are formed from cardinals, by adding to the latter وان *wán* for the masculine, and وین *wín* for the feminine, according to the gender of the substantive to which they may be attached, as ساتوان گھر 'the seventh house,' ساتوین رات 'the seventh night.' In oblique cases وان is changed into وین *wén* only, as ساتوین گھرکا 'of the seventh house.'

The formation of these numbers, from the first to the sixth inclusive (except پانچوان 'the fifth') is irregular, as پہلا 'the first,' دوسرا 'the second,' تیسرا 'the third,' چوتھا 'the fourth,' چھٹا 'the sixth;' but from ساتوان 'the seventh,' upwards, it proceeds regularly.

The adverbial numbers are formed by suffixing to the cardinals or ordinals the particle بار or دفعہ *daf'a*, 'time,' as ایک بار or دفعہ ایک 'once,' دو بار or دفعہ دو 'twice,' and پہلی بار or دفعہ پہلی 'for the first time,' and so on,' changing the final ا in the ordinals into ی.

The numerals, when used as collective numbers, take the affix اون *on* (except دو, which is made دونو or دونون 'the two'), as تینون 'the three,' چارون 'the four,' دسون 'the ten,' etc.; but for hundred, thousand, etc., the numbers are repeated with کی *ke*, as سو کی سو 'the hundred, or the whole of the hundred,' and so on. When *on* is affixed to hundred, etc., it expresses an unlimited number, as سوون or سیکڑون 'hundreds,' and in the same manner کرورون, لاکھون, ہزارون.

TRANSLATION OF THE ENGLISH SENTENCES
FOUND IN THE PRECEDING PAGES.

- يڪٽ سَوَ لو * اُسَ کو آٿھ جَوَ کي داني دو
 وَہ (عَوَرَت) تُمھاري سِي ھي * اب جا or جاوُ *
 پاني لا or لاوُ * ايڪٽ اور دو *
 اُسي دھو * آج کي لو *
 وَہ بد or بُرا فن ھي * اُسَ (عَوَرَت) کي بدن پر *
 سب نہ کھو * وَہ کب تھَا؟
 اُسَ کا بدن مل or ملو * کي گز؟
 پھر جا or جاوُ * يہ پت or سَفرَا ھي *
 ھميشہ آ or آوُ * تُمھاري چَڑھ *
 وَہ کس کا سر تھَا؟ مُجھ پر لِم نہ رکھ or رکھو *
 اُسي کُچھ دو * سارا مَکان *
 وَہ کس کي پُھول ھين * شراب پي or پيو *
 يہ شاد ھي * اُسَ کا بُرا حال ھي *
 تُمھارا نام کيا ھي * اُسَ کا ھاٿھ صاف ھي *

اُس کا یار *	تُہمہاری یاد *
تُہمہاری دین کا *	نیل کا پانی *
ڈھیل نہ کر or کرو *	اُنکا صبر *
گیت گا or کاؤ *	اُس فیل or ہاتھی کا قد *
پانی میں ڈوب *	دُھوپ کا *
وہ بد کام ہی *	خوب عود ہی *
اُسی یون رکھ or رکھو *	اُسی وون کر or کرو *
وہ تیل میں تھا *	بیت کا طول *
ریگ کا ڈھیر *	نیک دل *
کی میخین تھیں؟	دیر نہ کر or کرو *
لوگون کا شور *	ایک ڈول بھر پانی *
وہ گول چیز ہی *	اُس کا کھوج لو *
قور کا طول *	یہ چیز تھوس ہی *
شیخ کا نام *	میری پائو پر *
اُس کا فیض *	اُس میں عیب ہی *
اُس میں کم میل ہی *	تیری مکر میں *

- وہ کون تھا ؟
 فوج کا کوچ *
 اُس (عورت) کی موت
 کا ڈر *
 یہ اصل ہے *
 یہ اُس کی میراث ہے *
 زخم کا درد *
 آدمی کی عقل *
 یہ گرم ہے *
 چمڑی کارنگ *
 اُس ضلع کی لوگ *
 وہ کس قسم کا or کیسا
 آم ہے ؟
 وہ چالاک مرد or آدمی ہے *
 وہ سُست آدمی ہے *
 اپنی مہر اُس پر ثبت کر *
 حوض میں پانی ہے *
 اُس کی قوم *
 مہجہ آدھ سیرتیل دو *
 مہجہ اذن دو *
 اونٹ کا دھڑ *
 آم کا رنگ *
 تیری باپ کی قبر پر *
 تھنڈھا پانی لا or لاؤ *
 وہ اُس کی حرص تھی *
 علم خوب چیز ہے *
 دھان کی کیا قیمت ہے ؟
 وہ شراب کا درد *
 لوگوں پر ظلم نہ کرو *
 اُس سی عذر کر or کرو *

مُجھي ايڪٽ بوند شراب گهر کي کس کوني مين *
کي دو *

خوب or اچھي نيند لو *
اُس کي چونچ مين *
تھينھڙو اردو بول or بولو *
اُس عورت کي لب پر *
تَم ڪدھر جاتي هو؟
آج کي ڪيا خبر هي؟
يہ خدا کا حُڪم هي *
چھري بہت تيز هي *
تَم ڪچھ دليل رکھتي هو؟
يہ کس کا قُصور هي؟
وہ دليل or بہادر آدمي هي *
اِس کو بغور ديکھو *
وہ بلند درخت هي or هماري ڪل کي فروخت
اُونچا پيڙ هي *
مين *

تَم اپنا منھ سورج or آفتاب اُس (عورت) کي تھيلي
کي طرف پھيرو *
اُس (عورت) کا منھ چو مو *
تَم اپني دشمن کا سر ڪچلو.
وہ دُٻلا آدمي هي *
وہ بہت زيرڪ عورت هي.
ڪتا ڪدھر جاتا هي؟
مکھي اُڙتي هي *
بلي کي دُم هلتي هي *
تڻو دَورتا هي *

اُس شہر کا اچھا دستور ھی * خاموش ھی *
 اُسکو پیغام ابھی بھیجو * تانسین بڑا موسیقی دان تھا.
 وہ راگ کا شوقین ھی * ہمارا میزبان مرد سخی ھی.
 وہ شہر سی پھری * آگ سلگتی ھی *
 وہ گھبراویگا * مین حساب لکھون ؟
 تم اُسکو جانتی ھی ؟ وہ جاوی *
 مصیبت کی وقت خدا ھی بڑھی عورت کانپتی ھی *
 یاد آتا ھی *
 میرا یار مسکرا تا ھی * درمیان دو خط کی کتنا
 فاصلہ ھی ؟
 کل شہر مین بڑا تماشا تھا * وہ نہایت خوبصورت تھی.
 نرمی بہتر ھی سختی سی * وہ اُردو بامحاورہ بولتا ھی *
 اُس ملک مین علم کی اُس کا سارا بدن لہو لہان
 چاہ نہین ھی * تھا *
 متقی لوگ جھوٹ کبھی فرنگستان کی لوگون کو علم
 نہین بولتی * کا بہت شوق ھی *

DIALOGUE.

DIALOGUE.

گفتگو

Sir, safety [be with you]
(salutation).*

حضرت سلامت *

[My] service [to you] (salutation).*

بندگی *

Adieu !

خدا حافظ *

Your health ?

مزاج or آپکا مزاج شریف؟

Thank you, I am well.

آپکی عنایت سی اچھا ہی.

Your name ?

اسم شریف؟

What do you wish ?

آپکا مقصد کیا ہی؟

I have something to say to
you.

آپ سی کچھ کہنا ہی *

* Among Indian Mohamedans, when one person meets another he uses one of the above two phrases, bowing, and at the same time touching his forehead with his right hand, and the reply is in the same manner. When one person calls upon another, etiquette requires him to be the first to speak ; but should such visitor be a man of distinction, for his learning, piety, or position, the individual on whom the call is made is expected to pay the first compliment. Among equals, the elders are generally addressed first. Fathers, mothers, uncles, aunts, elder brothers and sisters, are saluted by their relatives with a salām only (that is, by stooping and touching the forehead with the right hand). The rulers by their subjects (except the learned and religious orders), and masters by their servants, are saluted in the same manner as fathers by their children.

Pray tell me.

فرمائي *

From what part do you come?

ڪهان سي آپڪا آنا هُوا ؟

Where is your native place?

آپڪا وطن ڪهان هي ؟

Where have you taken up
your abode ?

آپ ڪهان فروڪش هين ؟

Where is your house ?

دولتخانه ڪهان هي ؟

Speak easy Urdú that I

سليس اُردُو بوليئي تا ميري

I may understand.

سمجهه مين آوي *

Favor me by repeating it.

اسڪو مهرباني سي پهر بيان

ڪيچي *

You speak very fast.

آپ بهت جلدي بولتي هين

What news is there to-day?

آج ڪيا خبر هي ؟

I have heard nothing new
to-day ?

مين ني آج ڪجهه نئي خبر

نهي سني *

Did you receive my note ?

ميري چڻهي آپڪو پهنجي ؟

No, Sir. Did you send it by
post or by what other
hand ?

جي نهين - آپني ڏاڪ پر

بهاجي تهئي - يا اور ڪسي

ڪي هاته سي ؟

Yesterday, I posted it my-
self.

ڪل آپ مين ني اسڪو ڏاڪ

مين ڏالا *

At what time ?

ڪس وقت ؟

Exactly at eight.

In our district letters arrive late: perhaps for this very reason your note has not yet arrived.

Have you been into the city to day?

Yes, Sir.

In the rain?

Yes; in the midst of the rain.

There will be a deal of mud.

The carriage-road and the footpath were both bad.

Yesterday the day was very fine: the sky was bright and there was the sun the whole day.

Yes, Sir; but the night was no less so: the whole night it was starlight; it was not at all cold.

ٿهڪڻ آڻهجي *

هماري محلي مين خط دير

سي پهنجتي هين - شايد

اسي سبب سي آپکي

چڻهي ابتي نهين آئي *

آج آپ شهر کو گئي تهي؟

جي هان *

برستي مين؟

جي - عين بارش مين *

کچر پاني بهت هوگا *

گاڙيون کي راه اور آدميون کا

رسته دونو خراب تهي *

کل دن بهت اچھا تھا -

آسمان کھلا اور تمام دن

دھوپ تهي *

جي هان - کل کي رات بهي

کچھ کم نه تهي * ساري

رات تاري چھٽکي تهي -

اور سردی تو مطلق نه تهي.

My friend, be pleased to take some wine. مُشْفِقِ مَنْ كُچھ شراب پيائجي *

Pray pardon me [your servant] I do not drink wine. بندي کو معاف ڪيڄئي - بنده شراب نهين پيتا *

Nevertheless, eat some sweets. نهين تو - ڪُچھ مٽھائي نوشِ جان ڪيائجي *

Very well; thank you. بهت خوب - بندگي *

The sweets of this country : do you like them ? يهان ڪي مٽھائي آپڪي پسند هي ؟

Yes, Sir; very much. جي هان - بهت *

What animals are you allowed to eat the flesh of ? آپڪي يهان ڪون ڪونسي جانورون ڪا گوشت ڪھانا حلال هي ؟

The flesh of the sheep, goat, buck, cow, bull, camel we eat, and the flesh of horse, elephant, tiger, bear, wolf, jackall, monkey, dog, cat, rat we do not eat. بهيڙ - بکري - هرن گاي - بيل - اونٺ ڪا گوشت ڪھاتي هين - اور گهوڙي - هاتي هي - شير - رڇھ - بهيڙئي - گيدڙ - بندر - ڪتي - بلي - چوهي ڪا نهين ڪھاتي *

Among birds, of what kind do you eat the flesh ? پرندون مين ڪس ڪس ڪا گوشت ڪھاتي هين ؟

We eat the flesh of fowl, turkey, duck, goose, partridge, quail, sparrow; and that of the parrot, eagle, crow, hawk, owl we do not eat.

Among water animals ?

That kind which is called fish, that we eat; and that which is not called fish, as crab, oyster, turtle, alligator we do not eat. Besides these, there are many other animals, the flesh of some of which is lawful, and, of others, unlawful.

Are you fond of field sports ?

Yes, Sir. Now and then I go to amuse myself.

مُرغ۔ فیل مُرغ۔ بط۔ قاض
- تیتیر۔ بٹیر۔ چڑی کا
گوشت کھاتی ہیں اور
طوطی۔ چیل۔ کوی۔ باز۔
الو کا نہیں کھاتی *

آبی جانوروں میں ؟

جو قسم کہ مچھلی کہلاتی
ہی اُسکو تو کھاتی ہیں۔
اور جو کہ مچھلی نہیں
کہلاتی۔ جیسی کیکڑا۔
کستورا۔ کچھوا۔ مگر۔ اُسکو
نہیں کھاتی * سواي انکی
اور بھی بہت سی جانور
ہیں۔ جن میں بعضوں کا
گوشت حلال اور بعضوں
کا حرام ہی *

آپکو شکار کا شوق ہے ؟

جی ہاں۔ کبھی کبھی دل
بھلائی کی لٹی جاتا ہوں *

Do you shoot ?

آپ بندوق سي شڪار ڪهڻي
هين ؟

Yes, Sir.

جي هان *

Good heavens ! you speak
Hindústání very well :
from whom have you
learned the language ?

ماشا الله آپ هندوستانى
بهرت خوب بولتي هين -
په زبان آڻني ڪس سي
سيکهي ؟

Although at first I read with
a European, yet by good
luck I met a teacher a
native of Dillí, and a
munshí a native of Oude
(Audh) ; from them I
happened to get instruc-
tion.

اگرچه پهلي مين ني ايڪ
ولايتي صاحب سي گچھ
پڙها تھا - مگر حسن اتفاق
سي ايڪ معلم دلي ڪي
رهني والي اور ايڪ
منشي ساکن اوده مل
گئي - ان سي تعليم ڪا
اتفاق هوا *

Yes, Sir ; the Urdú language
is in truth spoken in
these very two places.

جي هان - اردو ڪي زبان
پوچھئي تو انهن دو
جگھون مين بولي جاتي
هي *

PROCLAMATION

BY HER GRACIOUS MAJESTY THE QUEEN, TO THE
PRINCES, CHIEFS, AND PEOPLE OF INDIA.

Victoria, by the grace of God, of the United Kingdom of Great Britain and Ireland, and of the Colonies and Dependencies thereof in Europe, Asia, Africa, America, and Australasia, Queen, Defender of the Faith.

Whereas, for divers weighty reasons, we have resolved, by and with the advice and consent of the Lords spiritual and temporal and Commons in Parliament assembled, to take upon ourselves the government of the territories in India, heretofore administered in trust for us by the Honourable East India Company :

Now, therefore, we do by these presents notify and declare that, by the advice and consent aforesaid, we have taken upon ourselves the said government, and we hereby call upon all our subjects within the said territories to be faithful and to bear true allegiance to us, our heirs and successors, and to submit themselves to the authority of those whom we may hereafter from time to time see fit to appoint to administer the government of our said territories, in our name and on our behalf.

And we, reposing especial trust and confidence in the loyalty, ability, and judgment of our right trusty and well-beloved cousin and councillor, Charles John Viscount Canning, do hereby constitute and appoint him, the said Viscount Canning, to be our first Viceroy and Governor-General in and over our said territories, and to administer the government thereof in our name, and generally to act in our name and on our behalf, subject to such orders and regulations as he shall from time to time receive from us through one of our principal Secretaries of State.

And we do hereby confirm in their several offices, civil and military, all persons now employed in the service of the Honourable East India Company, subject to our future pleasure, and to such laws and regulations as may hereafter be enacted.

We hereby announce to the native princes of India that all treaties and engagements made with them, by or under the authority of the Honourable East India Company, are by us accepted, and will be scrupulously maintained; and we look for the like observance on their part.

We desire no extension of our present territorial possessions; and while we will permit no aggression upon our dominions, or our rights, to be attempted with impunity, we shall sanction no encroachment on those of others. We shall respect the rights, dignity, and honour of native princes as our own, and we desire that they, as well as our own subjects, should enjoy that prosperity and that social advancement which can only be secured by internal peace and good government.

We hold ourselves bound to the natives of our Indian territories by the same obligations of duty which bind us to all our other subjects; and those obligations, by the blessing of Almighty God, we shall faithfully and conscientiously fulfil.

Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our Royal will and pleasure that none be in anywise favoured, none molested or disquieted, by reason of their religious faith or observances, but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure.

And it is our further will that, so far as may be, our subjects, of whatever race or creed, be freely and impartially admitted to offices in our service, the duties of which they may be qualified, by their education, ability, and integrity, duly to discharge.

We know and respect the feelings of attachment with which the natives of India regard the lands inherited by them from their ancestors, and we desire to protect them in all rights connected therewith, subject to the equitable demands of the State; and we will that, generally, in framing and administering the law, due regard be paid to the ancient rights, usages, and customs of India.

We deeply lament the evils and misery which have been brought upon India by the acts of ambitious men, who have deceived their countrymen by false reports, and led them into open rebellion. Our power has been shown by the suppression of that rebellion, in the field; we desire to show our mercy by pardoning the offences of those who have been thus misled, but who desire to return to the path of duty.

Already in one province, with a view to stop the further effusion of blood, and to hasten the pacification of our Indian dominions, our Viceroy and Governor-General has held out the expectation of

pardon on certain terms, to the great majority of those who in the late unhappy disturbances have been guilty of offences against our Government, and has declared the punishment which will be inflicted on those whose crimes place them beyond the reach of forgiveness. We approve and confirm the said act of our Viceroy and Governor-General, and do further announce and proclaim as follows :—

Our clemency will be extended to all offenders, save and except those who have been or shall be convicted of having directly taken part in the murder of British subjects.

With regard to such the demands of justice forbid the exercise of mercy.

To those who have willingly given asylum to murderers, knowing them to be such, or who may have acted as leaders or instigators in revolt, their lives alone can be guaranteed; but, in apportioning the penalty due to such persons, full consideration will be given to the circumstances under which they have been induced to throw off their allegiance, and large indulgence will be shown to those whose crimes may appear to have originated in a too credulous acceptance of the false reports circulated by designing men.

To all others in arms against the Government we hereby promise unconditional pardon, amnesty, and oblivion of all offences against ourselves, our crown, and dignity, on their return to their homes and peaceful pursuits.

It is our Royal pleasure that these terms of grace and amnesty should be extended to all those who comply with their conditions before the first day of January next.

When, by the blessing of Providence, internal tranquillity shall be restored, it is our earnest desire to stimulate the peaceful industry of India, to promote works of public utility and improvement, and to administer its government for the benefit of all our subjects resident therein. In their prosperity will be our strength, in their contentment our security, and in their gratitude our best reward. And may the God of all power grant unto us, and to those in authority under us, strength to carry out these our wishes for the good of our people.

PROCLAIMED THROUGHOUT INDIA, NOVEMBER 1, 1858.

STEPHEN DUSTIN, PRINTER, HERTFORD.



APPENDIX.

REMARKS ON *JAZM*.

Notwithstanding the introduction of the vowel points in Hindústání books written or printed for the use of Europeans, the difficulty in reading those works has not been completely removed. This must certainly be a matter of no slight importance as regards the progress of Hindústání pupils, giving as it does, just reason of complaint against the native character itself, so far as foreigners are concerned. At the first view it might appear that it would be no easy matter to discover the means of so effectually removing the difficulty in question, as to ensure correctness both in spelling and pronouncing the words affected by the short vowel *zabar* which is left out from them ; but a careful consideration of the matter will show that the difficulty really consists, not in the omission of the vowel from the syllables affected by it, but in the practice of using *jazm* indiscriminately, and without any fixed rules : it therefore follows that if such could

be found and applied, the correct mode of spelling and pronouncing Hindústání words would be ensured, inasmuch as the *jazm* would, in that case, at once point out the letter with which the syllable, respecting which there might be a doubt, ought to terminate.

Having, after considerable research, succeeded, as he thinks, in discovering those rules, the author now submits them, with all due deference, to the consideration and approval of Hindústání Professors, observing, at the same time, that if in his preceding pages he has confined the use of *jazm* to monosyllabic words and such in which a nasal *n* occurs, his reason for so doing is, that unless these rules should be generally adopted, they would rather confuse than assist the learner in reading other books wherein *jazm* has not been used upon the proposed principles.

RULES FOR THE USE OF *JAZM* (See p. 21).

1st.—*Jazm* should be placed over the first of the two inert letters in a word or syllable, as in *بَاحِث* *bahs*, *چَرم* *chirm*, *جَہُنْد* *jhund*, *دَوست* *dost*, *نِشِست* *ni-shast*, *بَہانِکَرا* *bhánkrá*, *پَرِداخت* *par-dákht*.

2nd.—Over the final letter of a syllable not being the last in a word, and formed of two consonants affected by *zabar*, and preceded by one formed of one

letter affected by a short vowel, as پتنگا *pa-tan-gá*, سِکندر *si-kan-dar*, in order to prevent the mistake of these words being read or spelt, as *patnagá*, *siknadar*, like لکھا *lakh-la-khá*, زندگی *zin-da-gí*, as each of them contains the same number of letters.

3rd.—Over the final letter of a syllable not being the last in a word (not a verb), and formed of three letters, the middle one being a vowel, viz., ا, ي, or و, as in دھماچوکڑي, جامداني, غلیچي, مورچہ, in order to make a distinction between the words of two, three, and four syllables of this class, and those of three, four, and five syllables containing the same number of letters but differently spelt, so that, the one may not be read or spelt like the other, or *vice versa*; for example, مورچہ *mor-cha*, may not be spelt as *mo-ra-cha*, like صومعہ *sau-ma-'a*, غلیچي *ghu-lal-chí*, like ہمیشگی *ha-me-sha-gí*, جامداني *jám-dá-ní*, like ناگہاني *ná-ga-há-ní*, دھماچوکڑي *dha-má-chauk-rí*, like سراسیمگی *sa-rá-sí-ma-gí*, etc.

4th.—Over the initial form (ھ) of the primitive *s h* preceded by د *d*, or د̣ *ḍ*, when a syllable is formed of them affected by a short vowel, in order to prevent the mistake of their being taken for the aspirate دھ *dha*,

or *d̥ha*, as in *دَہشت* *dah-shat*, *دَہر* *dahr*, which (without *jazm*) might be read *dha-shat*, *dhar*, etc.

REMARKS ON *LHA*, *MHA*, *NHA*.

Besides the eleven aspirates given in the alphabet, viz., *پہ*, *پھ*, *تہ*, *تھ*, *جہ*, *چہ*, *دہ*, *دھ*, *زہ*, *ژہ*, there will be found three more in Hindústání, viz., *لہ* *lh*, *مہ* *mh*, *نہ* *nh*, as heard in *چولہا* *chú-lhá*, 'fire-place,' *دولہا* *dú-lhá*, 'bridegroom,' *دلہن* *du-lhan* (also *dul-han*), 'bride,' *کولہو* *ko-lhú*, 'sugar-mill,' *جنہون* *ja-mhá-'i*, *کمہار* *ku-mhár*, *انہون* *u-nhon*, *جنہون* *ji-nhon*, *کنہون* *ki-nhon*, *ننہا* *nan-nhá*, 'small:' but as these letters are of rare occurrence in Hindústání, they have not been placed in the alphabet.

REMARKS ON THE SHORT VOWELS.

The vowel *zabar* is written over *ا* (or understood to be so written, see pp. 8, 20) when a word begins with it, as in *اپنا* *apná*. It is also written over *ا*, surmounted by *hamza* (ء), when a syllable beginning with *zabar* is preceded by one ending either in an inert letter, in the same vowel, or in *zer*, as in *جُرأت* *jur'at*, 'courage,' *تَأْسُف* *ta'assuf*, *مِأت* *mi'at*, 'a hundred.' And it is written over *و*, surmounted by

hamza, when a syllable beginning with it is preceded by one ending in *pesh*, as مُؤْتِثٌ *muw'annas*, مُؤَافِقٌ *muw'áfik*, etc.*

The vowel *ser* is written below ا in a word beginning with that vowel, as in اِتنا *itná*, but it is written below ي, surmounted by *hamza*, when it begins a syllable in the middle of a word, as مُطْمَئِنٌ *mutma'in*, 'satisfied,' etc.

The vowel *pesh* is written over ا when it begins a word, as in اُتنا *utná*, but it is written over و, surmounted by *hamza*, when it begins a syllable in the middle of a word, as in رَوْفٌ *raw'ufa* (an Arabic word); but a syllable of this kind will never, or at least, very seldom, be found in Hindústání words. (See the rule for long vowels, p. 19.)

REMARKS ON ي AND و.

و—This letter, in the past participle هُوَ *huwá* and

* The learner should bear in mind that, when writing in Roman characters Hindústání words containing و surmounted by *hamza*, not representing the long vowel *ú* or *o*, he should write it with *w*, accompanied with the mark (◌◌), as shown in the examples, and should also use the same mark before the short and long vowels, when *hamza* is written over them in the native characters, so as to facilitate the transcription of such words from one character into another, as جَاوَنگا *já'úngá*, etc.

its cognates (see foot note, p. 71), as well as in nouns of the same description as *بوا* *buvá*, 'sister,' *كوا* *kuwá*, 'a well,' etc., is a consonant, and not, as some writers have supposed, a vowel, or a fulcrum for *hamza*; because when it is the first, the *pesh* is lengthened, as *hú-á*; but when the second, it stands as a mere fulcrum for *hamza*, as *هوا*; the proper sound being, therefore, *hu-wá*. *و* is rejected from such words as end in it, when they admit the plural affix *اون* in the oblique cases, as from *ناو* *náu*, *ناون* *ná'on*, etc.

ي *y*—When this letter, in words ending in *ا*, or *س*, happens to be the next preceding the final one, *hamza* is substituted for it when they are inflected in the oblique cases singular, as well as in the formation of their plural in the nominative case, as from *نيا* *nayá*, *نئي* *na'e*, *سايه* *sáya*, *سائي* *sá'e*. The same rule obtains in the past participle of verbs, as from *گيا* *gayá*, *گئي* *ga'e*. *ي* is rejected from such words as end in it, when they admit the plural affix *اين* *en* in the nominative case, as from *گاي* *gáe*, *گائين* *gá'en*.

REMARKS ON HINDÍ PARTICIPLES.

In Hindí the present and past participles are used as adjectives, either alone, or with the word *هوا*, as

مُوا بیل 'running water,' بہتا ہوا پانی or بہتا پانی
or مرا ہوا بیل 'a dead bullock.'*

There are four verbs, پکنا 'to be cooked,' چکھنا 'to taste,' رکھنا 'to keep,' لکھنا 'to write,' the final letters of whose roots are irregularly doubled in their past participles. The same duplication takes place in all the tenses of verbs, except those which are formed of the present participles, as پکا 'cooked,' پکیگا 'will be cooked,' چکھی (pl.) 'tasted,' رکھیں (pl.) 'may keep,' لکھو 'write ye,' etc.

The present participle is used adverbially to denote time, state, or condition, as صبح کی ہوتی or صبح ہوتی 'on its becoming morning,' باپ کی ہوتی بیٹی کو کون 'while the father remains who would ask or take notice of the son?' وہ عورت گاتی آتی ہے 'the woman comes singing,' وہ چلتا آتا ہے 'he comes walking.' It also denotes, by its repetition, the excess of the action, and also its incompleteness, as لکھتی

* The regular form مرا of the past participle مُوا of the verb مرنا is not only employed when that participle is followed by ہوا, but may also be used generally: the use of the regular form جایا of the past participle گیا of the verb جانا is, however, restricted to the compound verbs جایا کرنا and جایا چاہنا.

لِڪهڻي ميري هاتھ رهڻي 'from excess or by dint of, writing, my hands became stiff or motionless,'
 اُسنِي هندُوستاني سِيڪهڻي سِيڪهڻي چھوڙ ڏي 'he gave up learning Hindústání.'

The past participle, in its inflected form, also expresses some circumstance respecting the nominative, as اِيڪ آدمي هاتھ مين خط لِيي هُوئي ڪهڙا هي 'a man, having taken a letter in (his) hand, is standing,' or 'a man with a letter in his hand is standing.' It may be used without هُوئي, as خط لِيي ڪهڙا هي, اِيڪ شخص سپاهيانہ or لشڪري لباس پهنِي هُوئي جاتا هي 'a person dressed in a military uniform is going.'

REMARKS ON ARABIC DERIVATIVES.

In Arabic the derivative noun which is called اِسْمِ فاعِل *ism-i-fá'il*, 'the active participle,' corresponds with the English nouns of agency, the present participles, and adjectives; that which is called اِسْمِ مفعول *ism-i-maf'úl*, 'passive participle,' corresponds with the past participles, and adjectives; and that which is called اِسْمِ ظرف *ism-i-zarf*, 'adverbial noun,' points out

locality. The learner's attention is earnestly called to the following forms, by which, when he happens to meet Arabic words corresponding with them, he will at once be able to discover to which form they may be referred.

اسم فاعِل

Ism-i-fá'il has various forms, the first of which is that of the *fá-il* itself.

1st Form.—*fá'il* فاعِل, as حاكم 'commander,' قاضي 'judge,' عالم 'learned,' راضي 'consenting,'

2nd Form.—*fa'il* فاعِل, as كريم 'well-bred,' شريف 'bountiful,' لذيذ 'delicious (to taste).'

3rd Form.—*mufta'il* مُفتَعِل, as مبتدي 'beginner,' معتدل 'agreeing, united,' منتظر 'waiting for,' متفق 'temperate.'

4th Form.—*mustaf'il* مُستَفَعِل, as مستفسر 'interrogator,' مستوفي 'auditor,' مستوجب 'deserving.'

5th Form.—*munfa'il* مُنْفَعِل, as منحرف 'turning from,' منكشف 'revealed,' منحنى 'thin.'

6th Form.—*muf'il* مُفْعِل, as منصف 'distributor of justice,' مدخل 'entering,' منشي 'writer,' مشكل 'difficult,' مفلس 'indigent.'

7th Form.—مُفَعِّل *mufa''il*, as مُعَلِّم 'instructor,'
مُتَقَرِّر 'speaker,' مُؤَذِّن 'the crier of the time for the
prayer.'

8th Form.—مُفَاعِل *mufá'il*, as مُنَاسِب 'fitting,'
'fit,' مُوَافِق 'conformable, agreeable,' مُلَازِم 'servant.'

9th Form.—مُتَفَعِّل *mutafa''il*, as مُتَبَسِّم 'smiling,'
مُتَفَكِّر 'thoughtful, pensive.'

10th Form.—مُتَفَاعِل *mutafá'il*, as مُتَرَادِف 'syno-
nymous,' مُتَسَاوِي 'equal,' مُتَلَاشِي 'inquirer,' مُتَزَائِد
'increasing.'

اسم مفعول

Ism-i-maf'ul, the passive participle, has as many forms as those of the *fá'il*; its first one, which corresponds with the 1st form of the *fá'il*, is the same as *maf'ul* itself, as مُحْكَم 'commanded,' مَعْلُوم 'known,' etc. The other forms corresponding with those of the *fá'il* (with the exception of the 2nd and 5th forms, which have no *maf'ul* answering to them) are just the same, but with a single exception, *i.e.*, in the forms of the *fá'il* from 3 to 10, the last syllable is affected by *zer*, while in those of the *maf'ul* it is affected by *zabar*, as

مُتَفَعِّلٌ، مُفَاعَلٌ، مُفَعَّلٌ، مُفْعَلٌ، مُسْتَفْعَلٌ، مُفْتَعِّلٌ،
مُتَفَاعِلٌ.

اسم ظرف

Ism-i-zarf, 'adverbial noun,' has four forms, مَفْعَلٌ *maf'al*, مَفْعَلَةٌ *maf'ala*, مَفْعِلٌ *maf'il*, مَفْعِلَةٌ *maf'ila*. It points out locality, as مَحْكَمَةٌ 'slaughter-house,' مَحْكَمَةٌ 'place of justice, court,' مَشْرِقٌ 'the place of rising of the sun,' مَغْرِبٌ 'the place of setting of the sun,' مَعْرَكَةٌ 'field of battle.' But nouns of these forms not referring to places are to be considered as verbal nouns, as مَرْتَبَةٌ 'dignity,' مَرَثِيَّةٌ 'wretchedness,' مَخْصَصَةٌ 'elegy,' etc.

Note.—A numerous class of compound verbs is formed by putting the Arabic present and past participles before the verbs كَرْنَا and هَوْنَا in the same manner as that which has been shown in the formation of compound verbs (see p. 147), as رَاضِي كَرْنَا 'to make one consent,' رَاضِي هَوْنَا 'to know,' رَاضِي كَرْنَا 'to be known,' etc.

Arabic nouns representing males are made plural by affixing اِئِنَّ *in*, to them, as حَاكِمِينَ 'commanders,' مَحْكُومِينَ 'commanded men;' and those representing

females, or inanimates, are made plural by adding *آت* *át*, to them, as *عالِمات* 'learned women,' etc.

REMARKS ON PERSIAN PARTICIPLES.

In Persian the present participle serves as a noun of agency also. It is formed by adding the affix *ند* *inda* to the root of a verb, as *نویسنده* *nawísinda*, 'a writer,' from *نویس* *nawís*, 'write,' *آئنده* *á'inda*, 'coming,' from *آ* *á*, 'come,' *گوئنده* *go'inda*, 'speaker,' from *گو* 'speak,' etc.

The past participle is obtained from the infinitive of a verb which ends in either *تن* *tan* or *دن* *dan*, by rejecting the final *ن* and putting *د* in its place, as *گذشته* *guzashta*, 'past,' from *گذشتن* *guzash-tan*, 'to pass,' *سنجیده* *sanjída*, 'weighed,' from *سنجیدن* *sanjidan*, 'to weigh.' These participles are commonly used as adjectives.

The Persian nouns and participles are made plural by affixing *ان* *án*, *یان* *yán*, *ها* *há*, to the former, as *بادشاهان* 'kings,' *داناان* 'wise men,' *نهرها* 'canals;' and *گان* to the latter, as well as to some nouns ending in the imperceptible *د* *h*; but the final letter is re-

jected by the affix, as نویسندگان 'writers,' فرشتگان 'angels.'

REMARKS ON THE ETYMOLOGICAL PRE- AND POST-FIXES.

Adjectives are formed from nouns, and nouns from adjectives, by the means of one of the following pre-fixes or postfixes.

ADJECTIVE PREFIXES (AFFIRMATIVE).

با 'with,' پُر 'full,' ذی 'master of,' are generally attached to Arabic or Persian nouns, as باغیرت 'modest,' ذی هوش 'sensible,' پُرمغز 'pithy.'

There are some adjectives, as خوش 'good,' نیک 'pleasant,' virtuous,' which, being placed before nouns, form compound adjectives in Hindústání, as خوشمزاج 'agreeable,' خوبصورت 'beautiful,' نیک نیت 'well-disposed,' etc.

ADJECTIVE PREFIXES (NEGATIVE).

بی 'without,' لا 'not.' The first two are attached to Arabic, Persian, and Hindí nouns, but the last generally to Arabic ones, as بی خبر 'uninformed,' لا جواب 'speechless, unanswerable,' ناچیز 'worthless.'

There are some adjectives, as **زشت** 'bad,' **بد** 'ugly,' **کم** 'little,' which, being placed before nouns, form compound negative adjectives, as **بدنام** 'infamous,' **کم بخت** 'ill-favoured,' **زشت رو** 'wretched.'

Note.—There are two Hindí negative prefixes **ان**, **ن** (though not much used in Hindústání); the first is generally attached to the past participles and nouns, as **اندیکھا** 'unseen,' **انمول** 'invaluable,' and the second to nouns only, as **نڈر** 'fearless,' **نہتا** 'unharmed.'

ADJECTIVE AFFIXES.

ناک, **مند**, **گین**, **گی**, **کار***, **دان**, **دار**, **این**, **ای**, **آنه**, **وار**, are attached to nouns, both of Arabic and Persian origin, as **ہندستانی** 'mad,' **سودائی** 'friendly,' **دوستانہ** 'Indian,' **مالدار** 'golden,' **زرین** 'wooden,' **چوبین** 'wealthy,' **نامدار** 'celebrated,' **نکتہ دان** 'penetrating,' **طلاکار** 'worked with a needle,' **سوزنکار** 'worked in gold,' **غمگین** 'domestic,' **خانگی** 'sorrowful,' **عقلمند** 'wise,' **دولتمند** 'wealthy,' **خشمگین** 'angry.'

* The affix **دان** when attached to a noun substantive, signifies the name of the vessel or case used for keeping the thing in, of which the noun is the name, as **اچار دان** 'pickle-jar,' **قلم دان** 'writing-case.' The **ن** in these instances is not nasal.

‘passionate,’ غصّہ ور ‘guilty,’ خطاوار ‘frightful,’ سہمناک
sionate.’

ا is attached to Hindí nouns, as پیاسا ‘thirsty,’
جھوٹھا ‘liar,’ سچا ‘true,’ بھوکھا ‘hungry,’

SUBSTANTIVE AFFIXES.

پنا, پن, پنا, *پا, ای are attached to adjectives of Hindí
origin, as بڑھاپا ‘old age,’ کھوٹائی ‘perfidiousness,’
بچپنا ‘childhood,’ شہدین ‘rakishness:’ but the last
affix rejects the final ا from the adjectives ending in
that letter, as in شہدا from شہدین ‘rake.’

ای is added to Arabic present and past participles,
and also to Persian adjectives not ending in the im-
perceptible ے, as مجبوری ‘constraint,’ جاہلی ‘ignorance,’
تنگی ‘narrowness,’ گرمی ‘heat;’ and گی is
attached to Persian adjectives ending in the impercep-
tible ے, and to the present and past participles; but
the ے is rejected by the affix, as ساختگی ‘artifice,’
خمیدگی ‘brilliancy,’ درخشندگی ‘simplicity,’ سادگی
‘crookedness.’

The affixes آو, ہٹ, وٹ, are attached to the roots
of verbs, as چڑھاو ‘rise,’ چڑھاو ‘agreement,’ بناو ‘dressing,’

* ای is also attached to the roots of causal verbs; it means
charge or wages for labour, as سلوائی ‘charge for sewing,’ etc.

'acclivity,' چہڑکاو 'sprinkling,' لگاوت 'attachment,'
'viscosity,' چپچپاہٹ

NOUN OF AGENCY AFFIXES.

گار, گر, کار, دار, بند, باز, بان are attached to nouns of Arabic and Persian origin, as باغبان 'gardener,' قمار باز 'gambler,' نگہبان 'watchman,' رازدار 'farrier,' نعلبند 'pigeon-fancier,' کبوتر باز 'an officer,' اہلکار 'standard-bearer,' علمدار 'councillor,' صلاحکار 'magician,' جانوگر 'sinner,' گناہگار 'servant,' خدمتگار 'merchant,' سوداگر

The affix والا is used with Hindústání infinitives in their inflected form, as well as with nouns of whatever origin, as گانیوالا 'singer,' دکانوالا 'shopkeeper.' باز is also used with Hindí nouns, as تھٹی باز 'joker.' These two affixes inflect the nouns ending in ا.

AFFIXES DENOTING TOWNS, SITUATIONS, ETC.

The affixes denoting towns are نگر, پور, آباد; they are attached to the names of the persons by whom, or in whose names those towns were founded, as کان پور, حیدر آباد, والا جاہ نگر. The affixes denoting situations, etc., are گاہ, استان, as فرنگستان 'Europe,' لشکر گاہ 'military station.'

Note.—It will be a useful practice for the learner to find the original word, by rejecting the affixes and suffixes.

REMARKS ON THE SUBSTITUTION OF ONE LETTER FOR ANOTHER.

Many of the country people and of the lower class of Musalmans, and also Hindús in general, except such as have been instructed in the Persian language, cannot pronounce the following letters, viz., ث, ق, ف, غ, ع, ظ, ط, ض, ص, ز, ن, خ, ح, and they therefore substitute ا, پ, ت, ج, س, in the place of the former, as will be observed in the following examples:—ا is substituted for ع, as in ارب *arab* for عرب '*arab*; پ for ف, as in پھساد *phasád* for فساد *fasád*; ت for ظ, as in طالب *tálib*; ج for ز, ن, جور *zát*, جات *ját* for ذات *zát*, and ض, as in جِمال *jímád* for جِمال *jímád*, جِمال *jálam* for جِمال *jálam*, جِمال *jálam* for جِمال *jálam*; س for ث* and ص, as in سمر *samar*

* There is very little difference made even by many of the educated natives between the sound of ث and س, ز and ن, and ظ and ض.

for *samar*, *sábar* for *sábir* (س is also used by some persons for ش, as in *sakar* for شكر *shakar*); ك for ق, as in *kalam* for قلم *kalam*; گ for خ, as in *kharáb* for خراب *kharáb*; گ for غ, as in *gulám* for غلام *ghulám*; and ه for ح, as in *harám* for حرام *harám*. Moreover they pronounce all words of one syllable containing three consonants (with the exception of those words whose middle letter is ن) as words of two syllables; for example, *bahs* is pronounced as *bahas*, *chirm* as *chiram*, *'akl* as *akal*, etc., a practice from which, unless the European ear be duly warned of, much misapprehension would be likely to ensue.

ERRATA.

Page	17,	Line	9,	for	" <i>Fatah</i> "	read	" <i>Fatha</i> ."
„	18,	„	23,	„	„	„	„
„	19,	„	1,	„	„	„	„
„	37,	„	16,	„	"(ummed)"	read	"(ummed, f.)"
„	38,	„	2,	„	"(māndagi)"	„	"(māndagi, f.)"
„	„	„	6,	„	"ó long"	read	"o long."
„	„	„	21,	„	"(sát)"	read	"(sáth)."
„	45,	„	18,	„	"(talag)"	read	"(talak)."
„	46,	„	16,	„	"(katár, f.)"	read	"(katár, f.)"
„	65,	„	17,	„	"ذرد f."	read	"ذرد."
„	67,	„	6,	„	"(pañs)"	read	"(pañs, f.)"
„	68,	„	8,	„	"(punj)"	read	"(panj)."
„	70,	„	2,	„	"(samágh)"	read	"(sama ^h gh)."
„	73,	„	12,	„	"چن—v.n."	read	"چن—v.a."
„	77,	„	15,	„	"shut"	read	"shut [the eyes only]."
„	80,	„	2,	„	"هين for the first, etc."	read	"and to the masculine plurals the word هين for the first, etc."
„	„	„	12,	„	"هون, هي, and هين"	read	"هو, هين, هي, and هون".
„	81,	„	16,	„	"پکا"	read	"پکا."

- „ 81, „ 20, „ “لکھا” read “لِکھا.”
 „ 84, „ 11, „ “(dhol)” read “(dhol).”
 „ „ „ 21, „ “(khún)” read “(khún).”
 „ 85, „ 9, „ “کھان” read “کھان.”
 „ 87, „ 16, omit the word “فروخت.”
 „ 89, „ 4, for “(zulf)” read “(zulf, f.)”
 „ 90, „ 8, „ “تھیلی” read “تھیلی f.”
 „ 92, „ 8, „ “زیرک” read “زیرک.”
 „ „ „ 11, „ “(sharm)” read “(sharm, f.)”
 „ 95, „ 7, omit the word “رنگریر.”
 „ 108, „ 2, for “تودی” read “تودی.”
 „ 109, „ 19, „ “Three syllables,” read “Tri-syllables.”
 „ 110, „ 23, „ “pa-phún-dí” read “pha-phún-dí.”
 „ 114, „ 1, „ “چکارا” read “چکارا.”
 „ 121, „ 10, „ “(talásh)” read “(talásh, f.)”
 „ 131, „ 19, „ “جمال گوتا” read “جمال گوتا.”
 „ 145, „ 5, omit the word “Personal.”
 „ 148, „ 16, for “to wish to fall” read “to wish, or to be about to fall.”
 „ 152, „ 14, „ “at least” read “at last.”
 „ 160, „ 5, „ “گیارہ” read “گیارہ.”
 „ 169, „ 1, „ “فرمائی” read “فرمائی.”
 „ 171, „ 3, „ “معاف” read “معاف.”
 „ 172, „ 2, „ “چڑیا” read “چڑیا.”

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Key to Hindústání or, an easy method of acquiring hindústání in the
original character, arranged on the plan of an english spelling book

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